

# LIVESEY'S MORAL REFORMER

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TWOPENCE.

## TEMPERANCE REFORMATION.

A man in Preston after attending the funeral of his partner, got drunk, went up stairs to bed, fell down, and was taken up a corpse.

A woman at Greenock, coming home intoxicated, attempted to light the fire, but her clothes caught the flame, and she was afterwards found by her husband burnt to death.

An officer being intoxicated, an old soldier observed, he was afraid there was something wrong at head quarters.

A gentleman in Illinois had a hundred acres planted with corn, which was much infested with crows. After trying his rifle to little purpose, he sent to the druggist for a gallon of alcohol, in which he soaked a few quarts of corn, and scattered it over his field. The crows came, devoured the corn—had a real drunk of it, and have not been near the field since. More sensible than some other bipeds, they would not be caught a second time.

In the Sandwich Islands, a temperance society is established on the tee-total principle, styled "A company to put out the drinking of rum." The pledge when literally translated runs as follows:—"1. Not we to drink rum for pleasure—2. Not we to buy rum for property—3. Not we to make rum—4. Not we to give drink of rum to relations, neighbours, or strangers, without the direction of the doctor not drinking—5. Not we to give rum to a company during work for their work." It is only necessary to observe that rum was almost the only intoxicating liquor with which these simple and otherwise happy islanders were acquainted, and, that the effects of parting with rum was equivalent to introducing tee-totalism.

On Thursday, Dec. 6th, a tea party was got up by the reformed characters at Bolton. The company consisted of this class and their wives, along with some of the founders of the society, and several gentlemen, who had, at different times acted as chairmen at their previous tea parties, altogether to the number of about 350. J. Brotherton, Esq. M.P., a tee-totaller, occupied the chair, supported on his right by C. Derbyshire, Esq., the newly elected mayor, a three years' abstinence man; and on the left by R. Heywood, Esq., also an abstinence man; together with many other distinguished individuals. After tea, a piece was sung to the tune of "All's Well," with great effect. The meeting was addressed by the chairman, the mayor, and other gentlemen; also by the Rev. T. Baker, Rev. — Crosby, and Messrs Wright, Hodson, and Livesey. It was indeed a most interesting meeting.

Smollett, in his "Travels through France and Italy," published in 1776, made the following remarks:—"It must be owned that all the peasants (i. e. of France) who have wine for their ordinary drink, are of a diminutive size in comparison to those who use milk, beer, or even water; and it is a constant observation that when there is a scarcity of wine, the common people are always more healthy than in those seasons when it abounds. The longer I live, the more I am convinced that wine and all fermented liquors are pernicious to the human constitution: and that, for the preservation of health and exhilaration of the spirits, there is no beverage comparable to simple water."

A company of tee-total ship-carpenters, their wives, and friends, took tea at the Preston temperance hotel, on Tuesday evening, Dec. 11th, and enjoyed themselves with singing and speeches, till rather a late hour.

## SOCIALISM.

In my September Number I inserted an article entitled "Christian Socialism;" in which it was stated how the term might be fairly applied to practices comporting with the genius of Christianity, and sanctioned by primitive example. From the following letter it would appear that the hints contained in that paper have not been without their effect; though there was nothing advanced in favour of "social communities founded on the principles of equal rights and labour." However, upon this, or any other point, if we are guided by reason, experience, and pure Christianity, and are willing to lay aside all bigotry, we shall not go far astray. The following letter, I have no doubt will be read with interest:—

Dear Sir,—I beg to call your attention to an institution about to be established in this town, that I believe will receive the benefit of your cordial support. It is intended to form Christian communities embracing whatever is really excellent and in accordance with primitive Christianity, in the plans of the celebrated Robert Owen, but totally unmingled with his peculiar opinions and anti-Christian principles.

We purpose adopting the sacred writings of the Old and New Testaments as the standard of our faith and practice; but not to require in our members, any peculiar or sectarian interpretation of them. In this respect we admit, and shall strictly enforce the great principle, that each individual has an equal and indefeasible right to think, reason, and conclude for himself.

Our lectures will be chiefly directed to the elucidation of all matters connected with social communities founded upon principles of equal rights and labour. Our object will be to provide for the whole wants of man, considered as a physical, mental, immortal and social being. We purpose to prepare men's minds for this great change in their condition, by lectures upon these subjects on the mornings and evenings of the Sunday, and by lectures and descriptions of a more general nature on other evenings, embracing evidences of Christianity, and of the being and perfections of God; also, lectures upon astronomy, geography, chemistry, &c.

Our society will consist of two classes. The first will be composed of those members who give their support merely to the lectures, discussions, festivals, &c., and the other, of those who subscribe to the gradual formation of communities. The subscription to the first we propose being one shilling per month, and to the community fund, at least one shilling per week.

I have thus called your attention to our Christian social community, and should it have your approval, we shall esteem ourselves greatly benefited and obliged by any support in any way that your own judgment and feelings may dictate.—I am, dear Sir,

On behalf of my Christian social friends, with respect,

Your Obedient Servant,

JOHN MONCAS.

4, Newington, }  
Bold-street, Liverpool. }

ON THE FIFTEENTH OF JANUARY, 1839, WILL BE PUBLISHED

[To be continued on the Fifteenth Day of each succeeding Month.]

# THE BRITISH TEMPERANCE ADVOCATE AND JOURNAL,

CONTAINING TWELVE PAGES,

SIMILAR IN SIZE AND APPEARANCE TO THE PENNY MAGAZINE,

PRICE THREE-HALFPENCE.

In accordance with the twenty-second Resolution passed at the recent Conference in Birmingham, the EXECUTIVE COMMITTEE respectfully inform the Societies connected with the British Association, and the friends of Temperance throughout the kingdom, that they have now made arrangements for issuing the above Periodical, which will be published under their own authority and superintendence, and conducted on those principles of full and consistent **TEE-TOTALISM** which have ever distinguished the Association.

The Committee feel that the time has now arrived for a greater  
**UNION OF EFFORT**

Among the Societies, for the spread of the glorious principles of Temperance. It should not be too much to expect that local Committees will devote a portion of their funds to circulate the **ADVOCATE** among the intelligent and influential in their respective neighbourhoods. Let

## THE EXAMPLE OF AMERICA

Be kept in view. It is hoped that the **ADVOCATE** will be entitled to the support of every friend of the Cause, and worthy the perusal of every sincere inquirer after truth. No efforts will be spared to render it a

## STANDARD PUBLICATION.

For this purpose, engagements will be made with many of the most intelligent and able advocates in the kingdom, for a regular supply of interesting and instructive articles on all subjects connected with the Temperance Cause. And while the advocacy and defence of these great principles will be constantly kept in view, the Committee will also endeavour to supply a great desideratum by furnishing

## AN AMPLE RECORD OF THE PROGRESS OF THE CAUSE.

So that this Publication will answer all the purposes of a  
**TEMPERANCE NEWSPAPER.**

This they hope to effect by opening a correspondence with the leading friends in all the districts not only of the North, but also of the South and West, and thus enabling them to place before their readers reports of interesting proceedings, statistical information, authenticated accounts of surprising reformations in health, morals, and social condition, wrought by our principles, and many other evidences of the utility and success of the Temperance Reformation.

In addition to these advantages, the *Advocate* will possess the important privilege of being transmitted, in any quantity,

## FREE OF POSTAGE

To any part of the United Kingdom. Individuals may therefore have it addressed to their own residence, and Agents will be saved all the expense of carriage for their parcels.

The Committee have the pleasure to announce that they have made agreements with the Proprietors of the *Leeds Advocate and Herald*, and the *Isle of Man Guardian*, whereby those publications will be discontinued in favour of the *New Periodical*, in order that an united effort may be made to place it on a high and secure foundation.

As a **SUPPLEMENT** to the Periodical the Committee have determined to issue with each Number, Twelve Octavo Pages of  
**THE AMERICAN**

**PERMANENT TEMPERANCE DOCUMENTS,**  
(With Notes, by several distinguished friends of the Cause.)

PRICE ONE PENNY.

They will be printed on the same sheet as the **ADVOCATE**, and can be forwarded along with it, by post, *without any expense*. The **ADVOCATE** and the **DOCUMENTS** may, however, be had *separately*, if required, but the latter cannot be sent post-free, except in connexion with the former.

The value of these **PERMANENT DOCUMENTS** cannot be fully appreciated by the English public, as very few copies have found their way into this country. They contain a vast array of facts and arguments, collected with indefatigable assiduity by the Committee of the American Temperance Union, and embodied in their Annual Reports. The publication of these powerful and interesting Documents greatly contributed to place the Temperance Cause on that pinnacle of eminence which it has reached in that country; and it is hoped that their re-publication here will signally promote the same great object, especially as the notes will bring the statements and arguments of the Americans to bear upon the state of things in this country. When completed they will form a handsome volume, of several hundred pages, and will *not cost more than one fourth* of the price which would be charged if printed in the usual way.

Both the **ADVOCATE** and the **DOCUMENTS** will be printed on good type, and will be got up in a manner equal to the best periodicals of the day.

## SCALE OF PRICES

For the **Advocate** and the **Permanent Documents.**

(ALWAYS PAID IN ADVANCE.)

	Per Month.	Per Year.	Per Month.	Per Year.
1 <b>Advocate</b> 0 1½ ...	1 6 with Doc. 0 2½ ...	2 6		
8 do. 0 10 ...	9 0 do. 1 5 ...	15 0		
16 do. 1 7 ...	18 0 do. 2 7 ...	30 0		
25 do. 2 4 ...	27 0 do. 3 10 ...	45 0		
50 do. 4 6 ...	50 0 do. 7 6 ...	85 0		
75 do. 6 6 ...	75 0 do. 10 6 ...	125 0		
100 do. 8 6 ...	100 0 do. 14 0 ...	165 0		

Any person desirous of circulating a number of the periodicals among his friends, must forward his order and remittance, accompanied with the addresses of the parties to whom he is desirous of sending them, and they will be transmitted by post, direct to their destination.

Persons residing in places where there is no Agent, may collect as many subscriptions to the periodical as possible, pay the money into a bank, for which they will receive a bank order, which must be forwarded to Mr. EDWD. JOHNSON, Commercial-street, Leeds, or to Mr. R. FARGHER, Douglas, Isle of Man, and accompanied by the addresses of the parties, and the Publications will be duly forwarded.

Orders for the **ADVOCATE** and **DOCUMENTS** will be received by all Temperance Agents; but as it is desirable to simplify the business, the Committee announce only the names of the following, as **DISTRICT AGENTS**, to whom Local Agents are requested to send their orders and remittances.

YORKSHIRE.....H. W. Walker, Bookseller, 27, Briggate, Leeds  
NORTH OF ENGLAND...R. W. Castle, 103, Side, Newcastle.  
LANCASHIRE.....Miss Clenning, 22, Oldham-street, Manchester  
W. Grimshaw, 60, Henry-st. Oldham-road, do.  
Joseph Livesey, Church-street, Preston.  
ISLE OF MAN...Robert Fargher, Douglas.  
LONDON.....Pasco, 90, Bartholomew-close.  
Wm. Britain, Queen's Head Passage, Paternoster Row.

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Gallie, 99, Buchanan-street, Glasgow.  
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IRELAND.....O'Brien, Dublin.  
Burns, Belfast.

The Committee will be glad to receive proposals from other parties desiring to undertake the agency of a district.

District Agents are requested to send their Orders and Remittances to Mr. EDWARD JOHNSON, Commercial-street, Leeds, or to Mr. ROBERT FARGHER, Douglas, Isle of Man, *not later than the 31st of December*.

All Communications for the **ADVOCATE** must be addressed to the EDITOR, care of Mr. H. W. WALKER, Bookseller, No. 27, Briggate, Leeds.



## THE NEW YEAR.

YEARS form one of the natural divisions of time; and while the light of morning admonishes us of the mercies of the night, and crowds our minds with purposes and plans for the ensuing day, the commencement of a new year ought not to be less a season of retrospective reflection, and of humble and sincere determination to spend the future better than the past. How swiftly run the wheels of time! how soon the twelve short months fly round! how much of our time has run to waste, and how uncertain our opportunities for redeeming that which we have lost! Man walketh in a vain shadow, he boasteth in his goods laid up for "many years," yet knoweth not what a day may bring forth.

Many, in fact, cannot be said yet to live, although every mark of age is upon them; all their good is yet matter of hope; "by and bye, and I shall accomplish my wishes"—"next year, and things will be better," are the delusive dreams of many. Trifling and dissipation on the one hand, anxiety and avarice on the other, eat away every essential enjoyment, and flatter deluded mortals with a periodical hope that the time of their happiness is just at hand.

"Man never is, but always to be blest."

The same remark applies to our purposes of amendment. The drunkard says, "I'll let the election get over;" "Christmas shall be past and then I will begin to mend," says another; and there is scarcely a character, however abandoned, who does not cherish an intention of being better by and bye. Meanwhile, time flies on; resolutions are made and as often broken, and many a poor soul is called away from the stage of existence, on which he never took a rational step beyond *thinking* of doing his duty. Oh, that the purposes of my readers, this morning, may be accompanied with a deep conviction of the sinfulness of their misspent time, of the uncertainty of life, and of the importance of religion, so that they may all begin the new year with repentance and prayer, and instead of *thinking* and *intending*, they may *practically* commence this day to lead a new life.

What false estimates are made as to the value of time, and as to the mode in which it should be employed! "The lust of the eye, the lust of the flesh, and the pride of life," or covetousness, sensuality, and pride, engross our attention. Thousands crowd the shrines, and ten of thousands devote all their leisure, by night and by day, to the service of these idols. The state of society manifests an immense arrear of philanthropy and Christian exertion, yet scarcely any are to be found, and especially among those who have the most time, willing to submit to the least self-denial to make it up. The old excuses still remain—"I have this engagement and the other, and I cannot come; I pray thee have me excused." Shame on some who call themselves the ministers of Christ; they are pertinacious in doctrine; precise and exact in ceremony; preach up, as they say, "the glories of Christ;" but when you point to the path that *he trod*, when you refer to *his labours and sufferings in going about doing good among the people*, so much so that sometimes he had not time to eat bread—alas! alas! no observing man can avoid being struck with the contrast.

If, in commencing a new year, I had access to the various classes composing society, I would give them the following hints:

*To the gentlemen.* Remember you are highly favoured as it respects wealth, influence, and time. These are a boon, which, if properly used, might be made a great blessing to yourselves and all around you. Still you are but mortal; the days of your life are numbered; the place that now knows you will shortly know you no more for ever; and for every gift you will be answerable to the Judge of all. Let this be a morning, then, of serious reflection, and think how many evenings, and days, and years you have spent in the paths of vice and folly. Your wealth and rank are no indemnity for idleness and sin; instead of relaxing your duties, they lay you under greater obligations. Think how much good it is in your power to accomplish, and be determined to act the part of wise men during the remainder of your lives. Rid yourselves of all those temptations for killing time, which affluence is apt to create, and begin this day to lay your plans

for a course of extensive usefulness. A good feeling between the rich and the poor is much wanted in England; but if the nobility and gentry still go on in their extravagance, neglecting or despising the people, disunion will be perpetuated, and rank and wealth, instead of being respected, will be treated with contempt by the country. Come out, then, I entreat you; descend from the false pinnacle of distinction upon which you flatter yourselves; seek the company and friendship of the poorest, although distinguished only by privation and poverty. It behoves you to consider the path which you are pursuing; and never, never to forget the exclamation of the Saviour, "How hardly shall a rich man enter into the kingdom of heaven!"

*To the merchant and tradesman.* Your business, perhaps, is now suspended; you are taking stock to ascertain the gains or losses of the last year. Remember there is *another stock taking*, which you ought to regard as superior in importance to this. Time, and talents, and wealth have been committed to you, and as stewards of God, it is not unreasonable that you should calculate how you have discharged your trust. Perhaps you have followed your own business through the year with intense anxiety; if so, how often have your waking hours been beguiled with illusive dreams of profit! how fixed have been your affections, even when at home or elsewhere, upon the mill and the counting house! and yet how deaf have you been to the calls of duty among your fellow-men! The evening party, it is true, may frequently produce relaxation, but you should remember that there are other spheres, besides this and the warehouse, in which duty calls you to move. Your pleasures and profit are perhaps derived from the labour and toil of thousands below you; how reasonable, then, that you should spare a part of your time towards ameliorating *their* condition, and towards promoting every improvement in society. Sink not your importance by continually poring over the lessons of *profit and loss*, but rise with an immortal ambition to higher pursuits, and possessing a competency, check the inordinate desire for wealth, and gladly devote your time and your influence to every cause calculated to make man wiser, more virtuous, and more happy.

*To the shopkeeper and middle class.* Your leisure and your opportunities of usefulness are fewer than those of your richer brethren, but it is not less your duty to let your light shine before men and to be diligent in every good work. You have just closed another year of care and anxiety, and though you earn your bread not altogether by the sweat of your brow, yet to live "honestly in the sight of all men" often requires the application of all your powers. See, however, that in the midst of this, you forget not the duties you owe to God, to your neighbour, to your family, and to yourself. Diligence in business is not incompatible with godliness; and I exhort you this morning to think seriously how you ought to spend your time, if spared, during the whole of the approaching year. Begin with your own family; teach, instruct and guide them, and whatever leisure time you can spare besides, assist in sowing the seeds of goodness as extensively as possible.

*To the artisan and labourer.* The activity and disinterestedness of many of you is very commendable, yet I deeply regret to state that the leisure which Saturday nights and Sundays afford, is, in many instances, spent in the most degrading manner. Labouring every day, you best know the value of rest and relaxation, and should be the most careful not foolishly to throw your opportunities away. You have minds naturally as capacious as those above you, and it is by improving these, intellectually and morally, that your value in society becomes more and more manifest. While you grovel like the brutes, and seek no higher pleasure than the inebriating draught, your degradation is sure, and a state of vassalage is the most appropriate to your attainments. If you associate with those who have no talent or time to give you instruction, by all means employ your opportunities in acquiring it in the best way you can. Procure the most useful books, embrace every opportunity of attending lectures, and do not let these winter nights pass over without some solid improvement. Attend regularly to the duties of your families, and instead of loitering a great part of your Sabbaths in idleness and sloth, make

it your pleasure to have your children around you, and let them be instructed in the duties of religion. You may think it requires a deal of time to instruct your children, and possibly you may feel it a task, but rest assured that no proxy, either Sunday school teacher or any other person, can do for them what an affectionate father can. With all your scanty means, and limited opportunities, if you begin in earnest to-day, and persevere, your improvement this day twelve months, should you be spared, will be to yourself an ample reward. In artificial acquirements you are at a great distance behind the rich, but, in natural endowments, you are equal to any: let this consideration stimulate you to excel in every thing which is useful and good.

*To religious professors.* My principal design in addressing you, is to suggest, that more of your time should be devoted to the interests of the poor. Those who are noted for being religious characters, not unfrequently attend three or four meetings every Sabbath. Now, considering the demoralized condition of society, might not half of this time be devoted to active exertions among the people, visiting the poor, and teaching and admonishing the careless? Religion, I am quite sure, is confined too much within the walls of certain buildings; would that it were seen more at home, and that our streets and our lanes bore testimony of its influence. While teaching is principally confined to the pulpit, regulated by human creeds, and stifled moulded into the fashion of sermons, I never expect that powerful application of the truth which alone can purify the world: as soon might we expect the deep river or pond to water our gardens, without an appropriate agency for pouring it upon the soil. I really wish I could induce all who love their fellow creatures, not to be content with getting good themselves, but to be more willing to make sacrifices for doing good to others. I beseech you, my Christian brethren, ask yourselves these simple questions—how many cellars and miserable dwellings have I visited during the last year? how many widows and fatherless children have I succoured? to what extent have I supported plans, calculated to effect the general amelioration of mankind? how often have I left the easy seat in the chapel to seek out the wretched and the vicious, in order to do them good? Apply these questions to your consciences, and let this morning be a new era in your Christian exertions, and sensible that all actions and motives are recorded in heaven, let it be your determination and mine, in the strength of God, to spend this year better than we spent the last. We shall have a reward in our own bosoms; this will cheer the recollections of a dying pillow; a faithful God will approve our services, for they that turn many to righteousness shall shine as the sun in the firmament for ever and ever.

#### PROMPT PAYMENT.

I WOULD again remind my readers of the importance of being prompt in the payment of their new year's bills. A system of credit is undoubtedly of advantage to a community, inasmuch as, while individuals are the legal owners of a large amount of capital, numbers of persons, who have little or no capital of their own, share in the benefits of its circulation, and, with their skill, added to the labour of the operative, are the means of maintaining the commercial importance of this country. We are apt to make mistakes upon this subject. Many men are "worth," perhaps, £100,000, who have not £5,000 in actual possession, but whose capital is in innumerable hands, all over the country. So that, though "the unequal distribution of wealth" is admitted, the natural course of things in a great measure neutralizes the effects of this inequality. It is perhaps in part from this, that about "the rent days" we find so great a scarcity of money. Before the rents are paid, the money is circulating from hand to hand; and when we consider the amount which farmers and towns-people pay in rent to the "landed gentlemen," we may easily account for the temporary contraction in a local circulation. Much of this is paid to the bankers for advances, or remitted to distant places, and hence, till it returns and begins again to be diffused, there is

evidently a scarcity of money. I make these remarks to enforce the importance of keeping all the money in circulation that we can, and hence to induce every one to be as prompt as possible in paying his bills. By disappointing one person, in this respect, we perhaps disappoint hundreds depending upon him, and whose claims he is thus prevented from meeting. We live one by another, and the effects of every act of injustice, such as not paying our just debts, has, in a great measure, to be borne by innocent individuals. The practice of deferring our payments, is not only a cause of commercial inconvenience, but is a direct breach of moral principle.

Cases will occur in which circumstances may justify a man's not being able to pay exactly at the day which he may have fixed, but no excuse can be allowed for those who contract debts without a reasonable prospect of being able to pay; or for those who never exert themselves to be punctual to meet their engagements; or who, with means within their reach, constantly try to evade the demands of their creditors, and in effect are always saying, "call again to-morrow." To hold money after it is due, is, in point of morality, the same as taking it by force, and partakes of the nature of robbery. It is not ours, and we ought not to retain it. The indifference with which, I am sorry to say, so many put off their payments with impunity, is a strong proof that their minds are but little under the influence of moral principle. Whether, therefore, we wish to discharge a conscientious duty; to assist in the rapid circulation of wealth, and thus afford an advantage to the labouring classes; or to cultivate a humane disposition towards those who may be embarrassed through our delay, let us, to the utmost of our power, discharge with promptitude every demand. Let us also do it with pleasure and not grudgingly; and never harass poor men by petty excuses, and by giving them occasion to call perhaps half a dozen times for a small amount.

#### GRATITUDE.

"How lost to genuine joy, how base, and blind,  
Whose hearts the ties of gratitude disclaim!"

SINCE human laws command only where they have the power to compel, they consequently omit many duties, which, though lying beyond the borders of their operation and authority, are indispensably necessary to the welfare of society. Amongst these duties will be found gratitude to benefactors.

Gratitude affects not merely individuals, but is a foe to the welfare of the community at large. When it presides in the bosom of one individual, it is apt to check voluntary benevolence, by inspiring the minds of his benefactors with distrust; but when it infuses its poison into the entrails of a great people—when they erase from their minds the remembrance of blessings conferred upon them by their political administrators—or when those administrators cease to remember the favours received from the people, and repay them only with insolence and oppression—the consequence is generally a diminution of power, accompanied with all the horrors of civil dissension.

Whilst success attended the arms of Hannibal, whilst he added power to the flourishing empire of the Carthaginians, and embellished their city with the spoils of his enemies, he was the favourite of his country. His intrepidity and perseverance surmounted the lofty barriers of Italy: his bravery and fertility in expedients enabled him, for seventeen years, to contend for the palm of victory with the bravest troops in the world. When deserted by his country, whilst in the very centre of his enemies, his determined fortitude never for a moment forsook him; and when recalled by his superiors in office from the sanguinary conflict, his ardent love for his country would not suffer his abilities to lie dormant. Instead of throwing himself into the lap of indolence, satisfied with the laurels he had acquired, he endeavoured to obtain an equal distribution of justice among the people, and created himself additional enemies by undertaking a reformation in the management of the public revenues. Such devotion justly entitled this great man to the eternal gratitude of his countrymen. But how did they repay him? Jealous of his abilities, they would



have betrayed him into the hands of his enemies, and sacrificed the greatest ornament of their country upon the altars of perfidy and ingratitude. To avoid the designs of his enemies, he fled from the country to which he was attached; the legislature of Carthage was weakened by the absence of his virtues; and when Mars again sounded the trumpet of defiance from the gates of Rome, the scourge of Italy had slept in the sleep of death, and no man was found to supply his place. The rival of Rome, which had stood for seven hundred years one of the most powerful empires in the world, at length fell by the wisdom of Scipio, and amply atoned for the injuries she had so ungenerously heaped upon one of the bravest generals time ever produced.

The mind that is never touched by the kindness of a benefactor must be a "barren waste in which no salutary plant takes root, and no verdure quickens"—whose unproductive sands choke up the springs of virtue, and bury its waters in oblivion. But the mind in which gratitude is fostered cannot avoid being affected by the goodness of our *Divine Benefactor*; and this is one of the chief causes which ought to induce us to cultivate a disposition which considers it no disparagement freely to acknowledge obligations, and as liberally to remunerate favours.

The tender thread of our existence is in the hands of our Creator; he might snap it in an instant, and sever us at once from all we hold dear on earth. All our gratifications and enjoyments proceed from the same source; and the same Being has the power to withhold them, and launch us at once into the dark abyss of deprivation and misery. Still we exist; pleasure hovers around us; and the objects of gratification are unremoved. But our gratitude is demanded; and how can we refuse it? or why should we shrink from the payment, when, by discharging the debt, we only partake of additional happiness by performing an act of the purest and most exalted virtue?

When Panthea, the wife of Abradates, king of Lusiana was brought a prisoner unto Cyrus, at the commencement of the Babylonian war, the generous conqueror, instead of treating her according to the custom of the age, acted towards her with the greatest clemency and compassion; and in return, she persuaded her husband to enlist under his standard. When he arrived in the camp of Cyrus, he was immediately conducted to the tent of Panthea, who, with tears of gratitude, informed him of the kind treatment she had received from the young prince of Persia. "And how," said Abradates, "shall I be able to acknowledge so important a service?" "By behaving towards him," replied Panthea, "as he has towards me." Abradates felt the justice of her answer: he was impatient to acknowledge his obligations to so great a benefactor, and immediately waited upon Cyrus. "You see," said he, "the tenderest friend, the most devoted servant, and the faithfullest ally you ever had; who not being able otherwise to acknowledge your favours, comes and devotes himself entirely to your service." Such devotion to a benefactor in a pagan prince, and such generosity in a powerful conqueror, reflects a brilliancy upon their characters which would not disgrace, but add additional lustre to, some of the most elevated teachers of Christianity, who (in these days) seem to delight more in polemic discussions, and in pursuing the empty shadows of popularity, than in diffusing around them examples of virtue, and delivering to their several attendants the lessons of true morality and religion.

Gratitude is not merely a necessary duty in society, but a conspicuous ornament to every man by whom it is cultivated. If our hearts are elated by the kindness of men, they must vibrate at the recollection of the many favours we have received from our Creator.

But however great may be the claims of a benefactor, or however ardent may be our desires to comply with his wishes, the beams of gratitude can never dispel the infamy attached to guilty actions perpetrated by his desire, or for his accommodation. Thus, had Abradates unjustly deprived an individual of life at the instigation of Cyrus, it would have been no excuse for him to allege that Cyrus had restored Panthea to his arms, or that gratitude compelled him to comply with the wishes of his benefactor.

Allowing the supposition that Cyrus had requested Abradates to do an act which he could not reconcile to any apprehensions of his duty, it would have been no ingratitude to refuse complying with the request; but when men *pretend* this cause merely to evade complying with the wishes of a benefactor, they act not only with the highest ingratitude, but with hypocrisy.

#### REMEMBER THE POOR.

CHRISTMAS is usually a time of social festivity, and I would beg leave to remind those in the higher circles, at this interesting period of the year, *not to forget the poor*. At the risk of being accused of impertinence, I cannot lose any opportunity of endeavouring to bring the higher and lower classes closer together. I should like the return of the good old times of English hospitality, when the office of overseer would be almost a sinecure, and when, instead of men being driven for social enjoyment to the pot-house, the doors of every rich man's hospitality would be thrown open. Oh! let us remember the poor; think of their miserable hovels; their wretched beds; their ragged clothes; their scanty meal; their hard labour; their great confinement; their frequent sickness; and their almost total want of every comfort of life. They are our brothers and sisters, flesh of our flesh, and bone of our bone; and though depressed with poverty, have hands as clean and hearts as warm as ourselves. Oh! let us pity their condition, and while we give alms liberally and cheerfully to the widow, the fatherless, the aged and the infirm, let us also try to forward every measure calculated to better the condition of the working man. Let us never forget to feed the hungry, clothe the naked, visit the sick and the distressed, and bring the outcast to our homes. As members of one family and as Christians, we should "bear one another's burdens, and thus fulfil the law of Christ." Let not the plea of *inability* be put forward: we can entertain parties at a vast expense; we can exchange expensive visits with the rich; we can subscribe large sums to other objects; and cannot we spare a few pounds for that which constitutes the essence of practical religion, and which is calculated to unite all parties in the bond of friendship! "To do good and to communicate FORGET NOT, for with such sacrifices God is well pleased."

#### THE DOINGS OF A SPIRIT SHOP; OR, THE STORY OF JAMES AND MARY DUFFIL.

A TALE OF REAL LIFE.

(From the Journal of the American Temperance Union.)

At the close of one fine summer's day, James and Mary Duffil seated themselves at the door of a neat little farm house to enjoy the cool of the evening. All was still; no sound was heard within but the low breathings from the sleep of two little boys, among whose silken curls the gentle breeze was playing, while the hum of insects and the murmurings of the brook over the pebbles, marked them as the only living things abroad. Mary Duffil had been more silent than usual; when, with some hesitancy at so strange a question, she asked James, "What does that spirit cost that you get at the shop every day as you come home from the field?" "Twelve and a half cents," answered James, with entire unconcern. "Did you ever think," asked Mary, "what that would come to a week?" "Why no," answered James, "but I can easily tell, six times." "Seven," said Mary. "Ay, true," replied James, "seven; you are always for coming right up to the mark. I don't go to the shop on Sunday, you know; but then I bring it home on Saturday, because at noon I always think of it; it is eighty seven cents. I did not think it would come to so much: it's nearly a dollar; why it takes almost a day's profit out of the week." "Well, James," said Mary, "how much would that be a month?" "Three dollars and a half," answered James, "I could hire a man a whole week every month for that, and then I could raise a good deal more corn." "If it is so much a month," said Mary, "what will it come to in a year?" James was quick at reckoning,—"Forty-two dollars," said he, "how things will run up when they are put together, I never thought of only twelve

and a half cents, and that I can pay any time, in corn or potatoes or any thing I have. I wonder how much our tea and sugar cost, did you ever reckon?" "O, yes," said Mary, "six pounds of tea, three dollars; fifty weight of sugar, five dollars." "Why," answered James, "does that little spirit I get every day, cost more than our tea and sugar?" "Five times as much," said Mary, "and I was thinking, dear husband, if you could not give it up as well as not, and not go to the shop any more?" "O, yes," said James, "I could at any time; I don't care anything about it; I go there because other folks do, and it's pleasant to hear the news, and it would be mean, you know, to take up the room, and not pay for it; and it makes me a little stronger, I suppose, though I'm as strong as a lion now; I'm never tir'd. To-day, Mary, we had a mowing match, there were six of the stoutest fellows in town, and I cut two swarths to their one."

The next morning James Duffil said to his wife, "I wonder, Mary, what set you thinking about how much things cost? I guess,—I guess you want a new gown; I almost said I would not try to pay for that wood this year, for I thought that you might want something, and it would take all I can earn;" and seeing the sun mounting from behind the hill, he took his scythe, and whistling, went to his day's work. At night, looking a little arch, he said; "I saved my twelve and a half cents to day, Mary." A fortnight after, he went to a neighbouring market, and the next morning she discovered, lying in her drawer, a new gown; a tear shot into her eye, at the generous spirit of her husband, and yet a slight pain was felt at the occasion. "He shall not think me selfish," thought she, and long before night, she watched for his return. As soon as he came in sight, his little children ran out to meet him, and his wife stood waiting at the door; a nice supper was prepared for him. He did not seem in any haste, he had an air of easy indifference, a touch of modesty, as he slyly glanced at his wife, and hanging up his scythe, he stooped, and kissing each of his joyous boys, sat down with one on each knee. "I have paid the last dollar," said he, "for my farm, to-day, Mary, and now I don't owe a cent in the world; it is as handsome a farm as there is in the country for its size." "But when you were paying so much, how could you buy me a new gown?" said Mary, "I was not so selfish as to want to have you give up any thing for me, it was not a gown I wanted; but I allow it is a very pretty one, and I shall always wear it with pleasure." "O I did not think so," a soft expression stealing over his hardy features, "you ought to have it and a great many other things, if I could get them; besides it did not cost any thing, I saved all those twelve and a half cents; they tried to get me into the shop every day, but I went straight by; they told me my glass was all measured out, and they had rather give it to me than lose my company; but I would not look, and said by-and-by, for I thought of you all the time, and now I don't care if I never go there again; besides I sold the cow for more than I expected, so that we are just as rich as if I had not bought it; and if we get along as well as we have done, we shall have all we want; our farm will bring us every thing, besides a great deal to sell, and we will have a new house, and these boys must go to school; many a man that has gone to Congress was born in a house not bigger than this—learning makes the man," putting his hand upon the head of each of his chubby rosy-cheeked boys. "With right conduct" added their happy mother. "Yes, boys," said their father, "you must always behave well, if you want your mother should love you." The last warm red rays of a summer's sun never shot upon a happier family.

James and Mary Duffil had been married about four years, and there was not a more promising or happy couple in all the land. He had been trained a good farmer, and she a nice housekeeper. True, they had but little to begin with; they rented a small farm; he had just enough to buy stock for it, and farming utensils, while she had furnished three rooms with every necessary article, to which were added a few luxuries; but they had sound constitutions, with habits of industry and frugality, the best of all capital in our free and luxuriant country, where wealth flows in every channel.

They were united in their affections, and strong in mutual confidence. James consulted his wife in all the transactions of his farm, while she was ingenious and diligent in applying every thing for the comfort and happiness of her much cherished family. The first streak of dawn roused them from their light slumbers, and the earliest star of evening lit them to deep repose—the sweet rest of a well-spent day. No couple were more constant at church, nor made a better appearance; they were sociable and kind to their neighbours, participating in all the little enjoyments of life. And how could ruin find an entrance to so sequestered and happy a spot, where every want was supplied, and every desire was gratified; for their wants were few, and their desires simple, where pleasure, like the early flower of spring, bloomed from behind every hedge, sprung up and down in the valley, and shed its bright face on every hill side. But the seed had been sown from which they were to reap the whirlwind.

Mary Duffil was grieved that her husband had returned to the shop for his daily glass of spirit; but she remembered his many good qualities, which, in every thing else, led him to do right. If he finds it injures him he will certainly leave it off himself—thought this confiding woman. In process of time, another son and daughter were added to the family. Mary Duffil found her toils greatly increased, and her cares pressing heavily. The current of life had strangely lost its smoothness; nothing prospered as it used to do; troubles thickened all around; and yet she perceived they neither dropped from the skies, nor did they spring from the earth; the heavens bent over them as benignly as ever; the sun poured his light and warmth, the rains descended, the dew fell, and fertilized all their ground; the crops sprung up and ripened in rich abundance; health bloomed in the family, and yet there was something within that was continually thwarting all these blessed influences. "It is that spirit shop that does it all," thought Mary Duffil, as she looked upon her altered husband, whose temper was once as sweet as summer, ever so prompt to act that he made the rough places all smooth, but now so slack in all his business, that molehills grew into mountains; his footstep which was like the bounding deer, now was like one ploughing through a bog; life had become full of little vexations; the fence was broken down; the sheep strayed away, and one after another was found dead; the cows were lost through the same broken fence, and days were lost in looking for them; the swine broke from the pens and rooted up the corn; he was churlish to the children, and they were glad when he was gone away.

With rolling tears did she entreat her husband to abandon that shop, never never to go there again, it would ruin him, and bring disgrace and misery upon his family. James bent like a culprit before the sorrows of his wife; he acknowledged that it was all true, and he feared the shop had ruined him; he had often, he said, tried to break away, but never could get resolution; his tears fell fast to see her so grieved, for he still loved her better than all in the world besides, and, amidst all his failings to others, it was ever a pleasure to do any thing for her; he made many promises, but they were like the burnt flax. Too plainly to doubt was it revealed to her agonized heart, that her husband's locks had been shorn, and that a band of iron had been fastened around him, which she could never break; she had lost her opportunity—once, had she persevered, she might have saved him. All their affairs now grew worse and worse; the property wasted away like the snow before the blazing sun; the crops were seized for debt on the ground; the stock was all taken; this poor woman could scarcely get the necessaries for her little dependant family; the farming utensils went one after another, the plough, and then the harrow, the spade, and then the hoe. The besom of destruction had swept over all the premises, the fences were fallen down, the neighbouring cattle strayed in and destroyed what had been left, the barn was falling to pieces, the house leaked in every part of it, the windows were so broken, that they afforded not a shelter from the winds. James Duffil now became a terror to his family; he seemed as regardless of their lives as of any of the household furniture, which he had nearly all destroyed by his vio-



lence, and their only security at night was for the children to climb into the loft, where his unsteady step could not go, and his wife, with the youngest child, to flee to the barn.

Mary Duffil now felt herself a poor, lone woman in the world. "Few," she said to herself, "will even pity me; every one will say we brought all our sufferings upon ourselves; yet they would pity me if they knew all, for what sorrows are like my sorrows—to live in constant fear of my life, to see my poor children so treated that they quake with fear when they even think their father is coming to see them; so blighted in their youth; they would be happy even if they had not any thing, if they were only kindly spoken to; and worst of all to see my poor husband, when I remember what he once was—every eye that saw him loved him—now a poor degraded outcast; even the children scorn him. It seems as if my heart would break."

The winter was now approaching; a dreary season to those who have no household comforts, and it seemed to this poor woman that her family must perish; but suddenly she formed the resolution to make one more effort to save them, to go to the shopkeeper and engage him not to let her husband have any more spirit. It was strange work for such a woman to complain of her husband; she had long tried to hide him from every eye, and that shop was a sad place for her to go to. There stood those huge hogsheads, filled with their maddening draughts; there, standing under them the measures of every kind, glasses in array all around; the gibbet, the block, and the axe could not pierce a heart with more agony, than did the sight of these executioners of her poor, suffering, bleeding family; but the shopkeeper was a human being; "he must have some compassion, and he will befriend me," said Mary, "when he knows what we suffer." She told him that she had come to beg him not to let her husband have any more spirit, that she was sometimes afraid her poor children would be killed, that every night when he came from the shop, he seemed to have lost his reason; that she and her children were obliged to get out of his way; that it was so cold, now, she did not know how to sleep in the barn with her little girl, that she was a feeble child, and she could not keep her warm; that if her husband could not get any spirit, he would be kind and help them. The tears fell on her apron, as she stood, her head cast down, pleading to the only person who she believed could help her.

The shopkeeper told her he was sorry her husband had taken such a course; that when he first came into the shop he thought he was as likely a man as ever he knew, and every one said there was not so promising a young man in town, one so likely to get up in the world, and he stood out a great while; but it was strange how the habit of drinking gained upon him lately; he is now the most troublesome man that comes into the shop. "And why do you let him have it," asked Mary Duffil, "you see that it has ruined him and all the rest of us?" "Why, my family must live," replied the shopkeeper, "those that pay for my goods I must let have what they want." "Must my family be destroyed, that your family may live?" said Mary Duffil, in a tone of bitter suffering, "will that excuse stand at the great day of reckoning?" "I shan't sell him much more," said the shopkeeper hastily, "the mortgage will be out to-morrow, and if he don't pay he must quit." "Mortgage!" said Mary, thunderstruck at the sound. "Yes," said the shopkeeper, "it has been mortgaged these two years, and I can't wait." As if the current of life had been frozen, she turned and swiftly went to her home. "Any other woman in town," said the shopkeeper, "would have known it long ago; but nobody could ever speak to that woman about her husband; I always feel bad, when I see her, that it was done at my shop; but folks must live," he said, as he shut the door. It was a hard snow storm, but this broken-hearted woman heeded it not; "to-morrow," thought she, "we must all be cast out into the open world. O, that the grave would hide me; and my poor children, what will become of them, will they follow their wretched father's steps, better never to have seen the blessed light of this world, than to quench its beams with our own hands." As she entered her house, her four children were cowering over a few dying embers;

the eldest, James, a boy about ten years old was holding his little sister, a child of a year; she shed not a tear, but they saw something was the matter, and each one pressed closely to her. "We must all go away to-morrow; you will never sleep here again," said she to her children; "the shopkeeper says our father owes it to him." They all cried and sobbed till the two youngest boys fell asleep; their mother laid them in their bed; she did not attempt to hide them. "I cannot save them any longer," thought she, now grown desperate in her grief; she sat down with her little girl in her arms, and James sat close by her. "Where are we going, mother," said he, "when we go away from here?" "To the poorhouse, my child," answered his mother. "Where that fool is?" said James. "Yes," answered his mother. "And where that crazy man is that screams all night?" "Yes, my child." "And shall we have to live with them?" "Yes," answered his mother, "we must live together; there is but one room." "And won't the boys despise me?" asked James. "Yes, I'm afraid they will; they will tell you that your father is a drunkard, and you are a town poor-boy." "Can't we go live somewhere else?" "No, my child." "Mother, would not father have been a good man if it had not been for that shop?" said James. "Yes, my child, he was always good before he went there; he would have done every thing for us: it is that cruel shop that has done it all." "And if father had never gone there, we should not have had to go away from our house, should we? and they couldn't have had our mowing and our corn-field, and that pretty wood-lot, too? Our horse and waggon, that the shop folks used every day, I should think would have been enough. And there's our two cows that stand in their yard; it makes me cry when I see Brindle there; all the whiskey in the world ain't so good as she is," and, seeing his mother's eyes filled with tears, "mother," said he, "I shall be a man pretty soon, and then I will take care of you, and we will go away and live a hundred miles from a rum shop, and father will come, and he will be just what he used to be, won't he?"

Just then he heard the muttering voice of his father upon the threshold; and, as he pushed open the door, the poor boy in a fright started and hid behind his mother. James Duffil had been to the shop, and, after getting his dram, they told him his mortgage was out, and, if he could not pay, he must seek some other place to live in, for they could not wait. Enraged by their threats, he grew violent; and, being glad to get rid of one that could pay no longer, they thrust him headlong into the street, and shut the door upon him. Infuriated to madness at such treatment, he went home to wreak his vengeance upon his innocent family. The starting of James was the signal for his wrath, and, seizing him by the collar, with curses, "There, hide again when I come," he dashed him against the wall; his wife sprang to save her darling boy; his screams startled the two little ones from their sleep; and, screaming at once, the father seized one and then the other, and threw them out of the door into the snow. Mary now fled to rescue them, when he suddenly pushed her over the threshold, shut the door and bolted it, muttering vengeance to any one that came there that night, threatening that he would be the death of them. Piercing were the cries of all the children; James had kept fast hold of his mother; she fell with the youngest in her arms. With almost supernatural strength, shrouding them as well as she could in her arms, she carried the three youngest to the barn, and, folding them close together, rushed to the nearest neighbour, and getting some blankets, she spent a long, cold, dark night, listening to the wailing of her suffering children, and labouring to save them, if possible, from death.

The next morning an officer came and took possession of the house and grounds. James Duffil sat still, crying bitterly; but his poor wife shed not a tear; she gathered up the few remaining articles that were left, with a sick child in her arms, little James following close by her side with one eye swelled, and the other two boys crying because there was no one to comfort them. This sorrowful group went to the poorhouse. Mary was past the feeling of degradation, as she sat down in the abode of the refuse of society. The iron hand had entered her soul. In a few days the youngest

child died from the exposure; the mother closed its dying eyes without a tear. "Sweet blossom," she said "I cannot wish you to stay in this world of sorrow." In a few days a fever set in, and she, too, rested from all her trials. It was a moment of anguish when she laid her cold hand upon the heads of her little boys. For them she would longer live, and bear the drunkard's curse. But the cup was not full without such a sacrifice. The doings of a spirit-shop could only be completed in such an issue.

And who are responsible for such terrible evils witnessed in every town and village all over our land. Ye legislators, who?

R. S.

#### SYMPATHY AMONG CHILDREN.

"A MOTHER, who was in the habit of asking her children, before they retired at night, what they had done through the day, to make others happy, found her young twin-daughters silent. The older ones spoke modestly of deeds and dispositions, founded on the golden rule, 'do unto others as you would they should do unto you.' Still those little bright faces were bowed down in serious silence. The question was repeated. 'I can remember nothing good all this day, dear mother; only, one of my school-mates was happy, because she had gained the head of the class, and I smiled on her, and ran to kiss her. So she said I was good. This is all, dear mother.' The other spoke still more timidly. 'A little girl who sat by me, on the bench at school, had lost a baby-brother. I saw that while she studied her lesson, she hid her face in the book and wept. I felt sorry, and laid my face on the same book and wept with her. Then she looked up, and was comforted, and put her arms around my neck. But I do not know why she said that I had done her good.' The mother knew how to prize the first blossomings of sympathy. She said 'come to my arms, beloved ones; to rejoice with those who rejoice, and weep with those who weep, is to obey our blessed Redeemer.'—*American Common School Assistant.*

#### CARE FOR THE TENDER PLANT.

"Is the manufacturer of delicate fabrics inattentive to the nature of the fleece which he purchases, or to the lineage of the flock which produced it? Are not the most refined processes of the loom affected by the character of the leaf on which the silk-worm fed, or the fibre of the flax that is broken like a malefactor upon the wheel? The artizan who is ambitious to spread the most snowy and perfect sheet for the writer's pen, is he indifferent whether the pulp be pure? If he would tinge it with the cerulean or the rose tint, does he neglect to infuse the colouring matter with the elemental mass? Is the builder of a lofty and magnificent edifice, careless of its foundations, and whether its columns are to rest upon a quicksand or a quagmire? And should the maternal guardian of an immortal being be less anxious, less skilful, less scrupulous than the worker in wool and silk, in linen and paper; or, than the artificer in brick and stone? Shall the imperishable gem of the soul be less regarded than the 'wood, hay, and stubble' that moulder or consume around it?"—*Ibid.*

#### THE SABBATH.

A SETTLED standard of duty is always desirable; for where there is no law, there is no transgression. No sin is perhaps oftener declaimed against in the present day, than that of *Sabbath breaking*; and yet I think it is very difficult to define accurately the duties of the Sabbath. A false standard has often been set up, perhaps with the best intentions, but which, instead of securing obedience, has afforded scope for religious censure and intolerance—a standard in fact, which convicts the very men who have promulgated it.

The object of this paper is not to encourage Sunday labour in any respect; nor the neglect of any religious observance, but to place the obligation upon a proper ground. It is a great advantage to this country that the Sabbath is respected, and I am quite sure if two days instead of one out of every seven could be devoted to religious instruction, relaxation from toil, and the performance of

charitable works, such a regulation would meet with the support of every good man.

I believe we have no advocates for a full seven day's labour in the week; all are willing to concede, either from revelation or the principle of utility, that six days are sufficient for labour; and therefore the simple question is, as to how the other day should be spent, and upon what obligation it is founded.

From both the Old and New Testament we learn that the Jews observed the seventh day as a Sabbath. This they did upon the authority of God, by the orders of their great lawgiver, Moses; and the following passages will shew the strictness of this observance:—"Remember the Sabbath day to keep it holy; six days shalt thou labour and do all thy work, but the seventh is the Sabbath of the Lord thy God; in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor the stranger that is within thy gates." "Bake that which ye will bake to-day, and seethe that which ye will seethe to-day; to-morrow is the holy Sabbath unto the Lord." "Ye shall keep the Sabbath therefore, for it is holy unto you: every one that defileth it shall surely be put to death: for whosoever doeth any work therein, that soul shall be cut off from among his people." "Ye shall kindle no fire throughout your habitations on the Sabbath day." A man was detected gathering sticks on the Sabbath day, and upon this case "the Lord said unto Moses, the man shall surely be put to death; all the congregation shall stone him with stones without the camp. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses." Exodus xvi. 23. xx. 8. xxxi. 15. xxxv. 3., Numbers xv. 32.

So far, then, as it regards the Jews, as a nation, the matter is quite plain. How does it stand as it respects the Gentiles, who have received the gospel, and are wishful to do the will of Christ?

It is assumed by great numbers, and taught with confidence, as if it were incontrovertible, that the commands of Moses are still binding, excepting that the day is changed, that now the first day instead of the seventh, is the Christian Sabbath. I differ from this opinion, and the following are my reasons.

1. No Sabbath is ever enjoined upon Christians, either by Christ or his apostles. There is not a word upon the subject in all the New Testament, either by way of precept or admonition. Is it possible that so great a change could be effected, a change likely to give so much offence to the Jews, without being even named in any of the writings of the New Testament? Sabbath breaking is never reprov'd in any part of the Christian revelation, and the fair presumption is, that the ideas of the apostles upon Sabbath obligations were different from those which some would endeavour to inculcate at the present day. If the Jewish Sabbath was adopted by Christians, with or without a change of the day, or any new Sabbath ordained, how are we to account for the absence of a single precept upon the subject?

2. The Jews all continued, while they remained a nation, to observe their own Sabbath; and I think we have no evidence that in this respect the believing Jews differed from others. Christ never insinuated any thing in opposition to their Sabbath obligations, although he exposed some of their inconsistencies; he never relieved his own Jewish disciples from their duty in this respect; for after they became Christians, they continued to observe this as well as the other parts of the law of Moses. Various passages in the Acts of the Apostles shew, that the Jewish Sabbath was observed, that it was not changed to any other day, and it is evident, from Mat. xxiv. 20, that Jesus, referring to the destruction of Jerusalem, spoke distinctly as to the continuance of the Jewish Sabbath at that time. So strict were the Jews, that they would not do any kind of work to defend themselves in case of a siege, on the Sabbath day; to flee also on that day was considered wrong; and hence Jesus says, alluding to the siege of Jerusalem, "Pray that your flight be not in the winter, nor on the Sabbath day." This is strong evidence that the Sabbath was not changed from the seventh to the first day of the week.

3. The genius of the Christian religion accounts for this total silence in reference to the Sabbath. It is not a religion of times



and places. It has its seat in the understanding, is cherished by the affections, and is known to others, not so much by attending to outward forms and ceremonies, as by the uniform fruits of good living. Here is the grand superiority of Christianity over Judaism: the piety of the one had to be excited by imposing ceremonies and a splendid priesthood, and its worship secured by external restraints, both as to the day and every other circumstance. The Jews were like children, and the law was their "schoolmaster" until Christ came. "Meat and drink, holy days, new moons and Sabbath days," very appropriately belonged to a dispensation like that of the Jews. We are now instructed to worship God "in spirit and in truth," to pray *always*, and in every thing to give thanks. In a word, the religion of Christ is a spiritual religion; has no special connexion with either days or places: it is an every-day and an every-place religion, and is intended not for Judea, but for the whole world. It is this view of the subject, especially, that gives me more confidence in opposing the commonly received opinion respecting the Sabbath. Excessive strictness on one day often leads us to greater laxity on others; and though I know religious people do not design this, yet the termination of the Sabbath, like Lent, and the sacrament week, often leave the mind with an impression that something has been done which should serve for more than the day. It is in the heart, and not in the prayer book; in our private duties, our public usefulness, and our practical conformity to the precepts of Christianity, and not in a mere conformity to the outward observance of days, that real religion consists.

4. If the Jewish Sabbath had been intended to be of perpetual obligation upon the Gentiles, it must now be so (except repealed by divine authority) not only as to the day, but as to the duties and the penalties. This brings the strict Sabbath advocates into a strange dilemma. They ought to have a holy convocation, and to offer up sacrifices. They ought not to kindle a fire, nor cook any food. No servant, nor horse, nor any thing within their gates ought to work. And in cases of Sabbath breaking, the offender should be stoned with stones till he die. Is this what is meant when we hear it reiterated, "Remember the Sabbath day to keep it holy?" Jewish precepts are promulgated, but parties have taken the liberty to accommodate their meaning. The injunction, in general terms, is quoted as it stands in the law; the explanations given to us moderate its severity a little; but the practical commentary presents a striking contrast. The fact is, we have a floating standard as to keeping the Sabbath—a standard that has scarcely ever been acted up to by any beyond mere profession. I could enumerate a vast number of practices, evidently inconsistent with the law of Moses, which would have been deemed by him Sabbath breaking, but are now ranked very conveniently among the "works of necessity or mercy." Indeed, the exception in favour of "works of necessity and mercy" affords a convenient loop-hole for those whose interest, in this respect, clashes with their doctrine. When we see a smoking hot Sunday dinner upon a christian's table; the servants busily employed in waiting: the coachman and horses driving to chapel; when we hear at one place announced, that at the close of the service the pews will be let; at another that it is quarter day; when six or eight men are working in their shirt sleeves, disturbing the quiet of a whole town by ringing the bells; we are apt to say, if Sabbath breakers are to be stoned to death, who is sufficiently innocent to throw the first stone? But this is merely working: when we proceed to Sunday trading, and find one man getting 18s. a Sunday for playing the organ, and the old man behind the scenes 6d. for blowing the bellows; the singers turning out for wages; the clerk £10 a year for responding to the prayers; a dissenting student receiving a guinea for one Sunday's work; and ministers receiving salaries from £100 to £500 a year, for services, the principal part of which is done on Sundays; when we go into the vestry of a parish church on the Sabbath, and listen to the money gongling on the table—10d. for churching, 13d. for funeral dues, 9d. for tolling, 3s. 6d. for publishing marriage banns, 2s. 10d. for wedding a couple, and a guinea for moving the grave stone, and see the parson, the clerk, and the poor sexton each take his quota; when

we know hundreds who get from £2 to £20 a Sunday, for about four hours' service,—when we consider these facts, who can listen with patience to the clamour about Sabbath bills, without being forcibly struck with the truth, that we often tolerate in ourselves what we condemn in others. Never let ministers of religion approach the legislature with petitions against the desecration of the Sabbath; nor promulgate a law of which their own practices afford so defective an exposition.

It is obvious that by referring to the Jewish law, we confuse the matter, and set up a standard to which neither we nor our fathers have adhered. The seventh day Sabbath was suited to the Jews, as a nation, under an external dispensation, and was of Jehovah's appointment; but it would seem evident, both from the nature of the case, and Christ's own silence upon the subject, that it was not suited or intended for "all nations," out of which Christ's kingdom was to be formed.

Nothing, however, was more likely than that the Christians, whether Jews or Gentiles, would fix upon some appropriate and convenient day on which to hold their meetings. When we read that "they continued steadfastly in the apostles' doctrine, in fellowship, in breaking of bread, and in prayers," although the leaders were "daily" engaged, the great body of the disciples, it is probable, would fix upon a certain day on which they all might meet together. And whether they were guided by the circumstance of Christ's rising on "the first day of the week," or whether it was purely of apostolic injunction, we cannot tell; but the fact is indisputable, that *this was the day on which the Christians met together*. We have intimations of this in John xx. 19, 26; but this does not mark the practice of the churches so decidedly as the following: "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them," &c. "Now, concerning the collection for the saints as I have given orders to the churches of Galatia, even so do ye, upon the first day of the week." Acts xx. 7. 1st Cor. xiv. 1, 2. There are several circumstances, also, in the connexion of these passages, which make it probable, that it was the general practice of the primitive Christians to hold their meetings on the first day of the week. But it is not intimated how often they met, whether more than once, or how they employed the day in any other respect. It has been surmised, that a number of those alluded to in Acts xx. 7. were slaves, and that this was the reason of their not meeting till evening. My opinion is, that the Christian Jews observed the seventh day Sabbath, the same as the rest of their nation, and that all the Christians, whether Jews or Gentiles, met on the first day for the social services of Christianity; and that by the continuance of this practice, the day became more and more distinctly marked, as Christians became more numerous, till, about fifty or sixty years after, when John wrote in the Isle of Patmos, the day had obtained the appellation of "the Lord's Day," Rev. i. 10. that is, probably, "a day observed in remembrance of the Lord Jesus."

To the teaching of Jesus; to his miracles, death, resurrection, and universal dominion, we owe all our hopes of immortality; and nothing can be more important, even independent of any appointment, than that Christians should meet together to strengthen each other's faith, record their gratitude to their Lord and Saviour, and to diffuse abroad the joys and blessings of his kingdom. And when they find that the first day of the week is the season especially fixed upon by their primitive brethren, their course of duty, so far seems clearly marked out. As to the observance of the day in other respects, as we have no direct law upon the subject, we must be guided by circumstances. Persons may be so situated as to be obliged to work on a Sunday; but I think it may be fairly remarked, that where persons have any choice, and prefer either labour or any other pursuits to those which tend to the religious improvement of themselves and others, and to the honour of Christ, they are not acting in the character of Christians. To go to church or chapel twice; to take a walk into the country in the afternoon; and to attend to home duties, is considered by many as a pleasing and profitable employment for the Sabbath. And I confess I know no law that could blame such a practice, and especially if visiting the poor and needy were superadded. And though some

object to Sunday walks, if the *mind* be properly regulated, I consider such an exercise as most conducive to health, contentment, gratitude and piety; and likely to counteract the gross and grovelling practices of idleness and drinking, and of talking slander, so common among reclusive parties.

Though I dispute the right of the civil authorities to legislate upon any practice which is betwixt a man's conscience and his Maker, yet it is quite within their province to make such regulations, in reference to the cessation of business, throughout the country, as will clearly tend to the *public good*. And in a country like this, which happens to be christian in profession, a government is acting in its true character to secure to the people *that day* which their religion leads them to respect. It would be equally consistent, if the nation were Jews, to countenance and enforce the cessation from labour on a Saturday. It is the duty of a government to secure to all religionists every privilege calculated to raise the character of the people. And, therefore, as to the present question, it is perfectly right for the government to suppress *Sunday trading*, in order to secure to every family the privileges of the day, and also to put down *all practices generally offensive*. But to *compel* people to go to a place of worship, or otherwise to interfere with the liberty of conscience, would be improper, and productive of hypocrisy. It will be perceived, that while I am no advocate for a *lar* observance of the Sabbath, I ground all present obligation, on our part, beyond that of meeting together, (which is virtually enjoined by the example of the primitive churches) upon the principle of *utility*. This, of itself is sufficient, and while it will not allow us to thunder out the anathemas of Moses' law against Sabbath breakers, we are left in possession of the same strength of arguments in favour of keeping the Sabbath, as we are for family prayer, or supporting missionary, bible, and other popular societies.

Several objections I am aware may be raised to the views here set forth, to which it is difficult to give answers in a limited paper to that extent which might seem desirable. Paley, in his "Moral and Political Philosophy," has devoted many pages to this subject, to which I would refer every person anxious to see the subject dispassionately discussed.

In opposition to the opinion that the seventh day Sabbath was *peculiarly Jewish*, it is urged that from Gen. ii. 3. it would appear, that God at the creation, "blessed" and "sanctified" this day, and that therefore, it ought to be considered of *universal and perpetual* obligation. Even if this were admitted, it would not render obligatory all the stringent regulations of Moses, which were clearly intended for the Jewish nation. But Paley's opinion is, that the Sabbath was first instituted by Moses, in the wilderness, and subsequently incorporated with the ten commandments promulgated from Sinai; and that as the account of the creation was written by Moses, it was likely, a Sabbath having been instituted, that he should remark on the *reason* of it, in this connexion, although the time of its institution was at a great distance of time from the creation. After referring to Exodus, xvi., Paley observes:—

"Now, in my opinion, the transaction in the wilderness above recited, was the first actual institution of the sabbath. For if the sabbath had been instituted at the time of the creation, as the words of Genesis may seem at first sight to import; and if it had been observed all along from that time to the departure of the Jews out of Egypt, a period of about two thousand five hundred years, it appears unaccountable that no mention of it, no occasion of even the obscurest allusion to it, should occur, either in the general history of the world before the call of Abraham, which contains, we admit, only a few memoirs of its early ages, and those extremely abridged; or which is more to be wondered at, in that of the lives of the first three Jewish patriarchs, which in many parts of the account is sufficiently circumstantial and domestic. Nor is there, in the passage above quoted from the sixteenth chapter of Exodus, any intimation that the sabbath, when appointed to be observed, was only the revival of an ancient institution, which had been neglected, forgotten, or suspended; nor is

any such neglect imputed either to the inhabitants of the old world, or to any part of the family of Noah; nor, lastly, is any permission recorded to dispense with the institution during the captivity of the Jews in Egypt, or on any other public emergency.

The passage in the second chapter of Genesis, which creates the whole controversy upon the subject, is not inconsistent with this opinion: for, as the seventh day was erected into a sabbath, on account of God's resting upon that day from the work of the creation, it was natural enough in the historian, when he had related the history of the creation, and of God's ceasing from it on the seventh day, to add, "And God blessed the seventh day, and sanctified it, because that on it he had rested from all his work which God created and made;" although the blessing and sanctification, i. e. the religious distinction and appropriation of that day, were not actually made till many ages afterwards. The words do not assert, that God *then* "blessed" and "sanctified" the seventh day, but that he blessed and sanctified it *for that reason*; and if any ask, why the sabbath, or sanctification of the seventh day, was *then* mentioned, if it was not *then* appointed, the answer is at hand: the order of connexion, and not of time, introduced the mention of the sabbath, in the history of the subject which it was ordained to commemorate."

Paley afterwards quotes Ezek. xx. 10, 11, 12., and Nehem. ix. 12., for the purpose of confirming his views.

If we admit that the Sabbath was really instituted in Adam's time, it would be strong evidence of its intended *universal and perpetual* obligation, though it throws no light upon the question, *how* it should be observed. To this we are indebted to the law of Moses; and as the Gentiles are not under this law, we cannot enforce it upon them; nor do I see if the seventh day Sabbath were intended to be perfectly binding, how we are at liberty to adopt *another day* instead. But if a good man cannot fully make up his mind as to the evidence for and against a strict observance of the Sabbath, I think he may safely reason thus.—"I meet with my christian brethren on this day, because the apostles and primitive disciples did the same, and I find it profitable to do so; and after six day's toil I will rest from all labour because the Almighty did so, when he created this magnificent world, and because I find it useful to myself and society at large to adopt this practice; and, moreover, as I respect the laws of my country, these form an additional obligation to adopt this course, inasmuch as one rest day, in seven, devoted to the promotion of religion, is attended with great national benefits. It will be seen then, that I am not anxious to introduce any greater *luxury of practice*, but to place the obligation upon its proper footing. So long as the *object* accomplished by any practice is good, and the means unexceptionable all may be well; but in this case it is desirable that we should so far understand the *nature of the obligation* as not to exercise *intolerance* towards others; nor by fixing an *impracticable* standard, foster the horrors of Sabbath breaking, when men are not neglecting any part of the divine will.

#### BAD MILK.

THERE has been much discussion in New York on the injurious effects of "still slop milk" upon the health of children—that is, milk from cows kept upon the refuse from the still. Some medical men have delivered very strong opinions upon the subject.

"Children who are fed with 'still slop milk'" says one, "have a pale, cachectic appearance, are extremely subject to scrofula, and are sure to take every epidemic disease prevalent. To scarlet fever, measles, whooping cough, they are particularly subject, and will take them upon the slightest exposure. Such children, also, are apt to sink under any serious disease with which they may be attacked. There is a laxity of the solids, and a vitiated condition of the fluids, which predispose them to disease in its most malignant form. If, for example, they are seized with scarlet fever, it will either be the highly congestive form, which is almost certain to prove fatal; or it will be attended with that gangrenous or phagedenic ulceration about the throat, which is perhaps equally dangerous. And so of other diseases. There



can be no doubt that this arises chiefly from a vitiated condition of the whole system, occasioned by improper diet: and of this diet 'still slop milk' forms an important part."

"I could give you any number of cases where the health of children has been utterly destroyed by the use of still slop milk; and I could convince you, I believe, that the *cholera infantum* itself, the great scourge of our city, is in fact caused chiefly by the use of this milk, either by the mother or child, or both; for it is a singular fact, that in the large cities of Europe, where all the causes of disease, with the exception of this, are as prevalent as in New York, this disease is absolutely unknown. Hence, the efficacy of a removal to the country; as a change of diet is the necessary consequence."

This milk in New York is sold at a less price than other sorts, and being of a blue cast, starch, flour, and plaster of Paris are used to colour and thicken it. Such is the feeling against milk of this sort, that the names of dairymen who do not use *grains* and *swill* from the distilleries are published; and those who are anxious to promote their own and their children's health, purchase exclusively from these men. If the swill from distilleries renders cows' milk so unwholesome, what effects may we not expect from the swill from breweries, called *ale* and *porter*, to have upon *surves*?

#### "WHAT DO YE MORE THAN OTHERS."

THIS was a question put by Jesus to his disciples, evidently implying that those who call themselves his followers, ought to excel others in their obedience. "Except your righteousness exceed the righteousness of the Scribes and Pharisees, ye shall in no wise enter into the kingdom of heaven."

Self-examination is an important duty, and yet one which we are very reluctant to perform. Without it, however, we are sure to go wrong, and as we are so quick to discover the faults of others, and so ready to administer censure and reproof, to be consistent, let us turn the enquiry more towards home, and endeavour to bring ourselves up to the proper standard.

It is not so difficult to become acquainted with the will of God, as to feel a determined disposition to obey it. We cannot tell by comparison when we are doing the will of God, but we may be certain by this criterion, when we are not doing it. When our obedience does not exceed that which is usually practised by the bulk of mankind, it is clear we are below the Christian standard. It is possible too that in some particulars we may surpass, and yet in other instances of obedience we may come short of what others practise. We may be clear of gross crimes, such as drunkenness, swearing, and stealing, and yet in evil speaking, extortion, covetousness, and hypocrisy, we may be more guilty. We may far outgo our neighbours in fasting, praying, and affording pecuniary support to the cause of religion, and yet come short in brotherly kindness, hospitality to strangers, and mercy to the poor. The question, "What do ye more than others?" I apprehend, therefore, is not intended to refer to any supposed balance of services but to every distant part of Christian duty.

Let each reader ask himself as in the presence of God, in reference to all matters of duty, "What do I more than others?" Let this question be put closely, frequently, and universally; both in reference to our secret and our public deportment. "What do I more than others in forgiving injuries, loving my enemies, doing good to those that hate me; in avoiding all excess in eating, drinking, or putting on of apparel; in speaking the truth and acting uprightly; in defaming no man's character, and defending the innocent and the oppressed; in instructing the ignorant, visiting the fatherless and the widow, and bringing the stranger to my home; in not being soon angry, but being patient, gentle, and meek; in not practising extortion, avoiding covetousness, and not laying up for myself treasures upon earth; in instructing my children and teaching them to love one another?" I merely mention these as specimens; trusting that every sincere follower of Jesus will carry forward the enquiry as to every other duty. "What have I done more than others during the past year?" will form a very suitable enquiry on the morning of the new year.

#### THE STATE OF TEMPERANCE ON THE CONTINENT OF EUROPE.

As it is highly interesting to hear, from authentic sources, the state of our own Continent, as to temperance and intemperance, the following article, taken from an address delivered at Montreal by the Rev. Robt. Baird, will be acceptable to many. He has been for some time a distinguished advocate of temperance on the Continent of Europe.

"In commencing the discourse, Mr. Baird stated the reasons which induced him to publish, at Paris, his History of the temperance reformation, which has been presented to most of the crowned heads on the Continent, as well as to men of learning and influence in their several dominions. He declared his opinion after much unbiassed consideration, that the use of wine, in wine-growing countries, was on the whole injurious, and that the common opinion was a mistaken one, that where wine could be got pure, no injury resulted from its common use. Mr. B. stated that the use of wine in France produced in the minds of the people, a kind of excitement very injurious to the reception of religious truth. Brandy was more drunk than formerly, and the habit of dram-drinking on the increase. In Paris, and indeed in every part of the Continent which he visited, he and his family had used nothing but water, and that without the smallest injury, notwithstanding the fears generally expressed, and in opposition to the prevalent opinion.

Much light on the subject of temperance was spreading, which borne out by facts, caused its principles to be more acted upon. In particular a conductor, or guard of a stage coach, who was accustomed to be out two or three days and nights, at a stretch in each week, in charge of the coach, had for some months practised total abstinence, and he found that he could do his duty much better than when taking wine. Literary men, and individuals moving in the higher circles, do not use much wine.

Mr. Baird then proceeded to detail the state in which he found the temperance cause in each of the countries he visited.

In the Islands of Jersey and Guernsey, where copies of his book had been sent, temperance societies were found very flourishing. In Hamburg, there was much intemperance, and here a number of copies of the history were distributed. One of the Syndics was waited upon, who was favourable to the object Mr. B. had in view; but at the same time that he wished to patronise the temperance society, he had a distillery in operation. After some deliberation he shut up the concern, and became president of the society. This association was not large, but exceedingly useful, having printed a number of German tracts.

In Denmark Mr. Baird had an interview with the king, an old man, very benevolent, and who wished well to the object; but, as yet, little has been done.

In Sweden he also was admitted to converse with the king, formerly one of Napoleon's bravest generals, and for twenty years on the throne of Sweden. Mr. B. found the monarch very much interested in the object of his mission, the result of which was that he printed and sent 1500 copies of the history among his subjects at his own expense. The crown prince thirty five years old, son of Eugene Beauharnois, and grandson of Josephine, Napoleon's first wife, was also very friendly to the temperance cause. He had seen the evils flowing from the use of spirituous liquors, and had come to the resolution to banish them from his table.

In Sweden the liquor in universal use was a kind of brandy distilled from potatoes. Of distilleries there were the almost incredible number of 260,000, the greatest proportion of which were on a small scale and attached to farm houses, each farmer generally distilling his own potatoes. From these sources there were annually produced forty millions of gallons, all of which was consumed by the people of Sweden and Norway, amounting together to about 4½ millions of inhabitants. A baneful practice in this country was, that when one farmer distilled his crop he was assisted by his neighbours, who in their return received his services and that of others until the distillation had gone round, during which, the whole neighbourhood was in a state of excitement, that lasted for a considerable period.

The use of this liquor Mr. Baird found very frequent. On board a steam boat, in which he travelled, there was a small glass placed before each passenger at breakfast, dinner, and supper, with bottles of brandy convenient for use. This Mr. B. found to be included in the price of the passage, as nothing extra was asked from those who partook of it, while a charge was made for coffee called for in its place, even at breakfast. This intemperance was of modern date.

To shew, still more, the low state of the temperance cause, its best friends were in the habit of furnishing to their guests small glasses of brandy before meals, in the same manner as is frequently done in this country by the Canadians. The principle of the society was to use ardent spirits in great moderation only. Before leaving Stockholm, Mr. B. had reason to expect much increased effort—the society having been placed on a much better footing, and a considerable circulation of temperance publications taking place.

With regard to Prussia, Mr. B. expressed himself in a much more favourable manner. At Berlin he had interviews with the king, whom he found very much inclined to promote the object of his visit as well as any tending to increase the happiness and improvement of his subjects. An edition of the history, to the extent of 6000 copies, had been printed, about the quarter of which had been purchased and circulated by the government among the most influential men in the kingdom. They were sent to clergymen, teachers of seminaries and schools, and such information spread among the people, that in a short time temperance societies sprung up throughout the country, and increased greatly. In Berlin there were five or six societies. In a conversation with the crown prince, that distinguished individual declared, that, although great revenue accrued to the government from the manufacture of ardent spirits, he would willingly lose it all, rather than the welfare of the people should be endangered by their use.

In Saxony, the brother of the king, Prince John, was favourable to the temperance cause, and it was hoped he would soon be one of its warmest friends.

In Poland much drunkenness prevailed. Indeed it was a common saying on the Continent "as drunk as a Pole." At Warsaw all the taverns (many of which were of a very low description) were kept by Jews who had been baptized and were nominally Christians. The Emperor of Russia was favourable to any measure to promote the moral improvement of the Poles. In Austria, steps were taken to have the history translated into the Hungarian language.

The Dalmatians, Mr. B. learnt, were much addicted to the use of ardent spirits, but neither in that province nor in Spain and Italy, were there any measures taken to further the temperance reformation. In Russia, Mr. Baird found it difficult to make any attempts with the government, as one quarter of the revenue arose from the manufacture or traffic in ardent spirits. This branch produced 20 millions of American dollars annually. The annual consumption of ardent spirits amounted to 72 millions of gallons. The Serfs drink freely when able to obtain liquor. The history was soon to be translated into the Russian language.

In Holland, Mr. B. had an interview with the king, and found him ready to receive information. The history had been translated into Dutch, and favourable hopes were entertained of the progress of the temperance cause in this country, although one of its principal articles of export was gin. At Rotterdam he learnt from a merchant, that the exportations of that liquor to the United States, once so great, had so diminished, that the South American trade would have to be resorted to instead.

In Belgium as yet little progress had been made in the temperance reformation. An interview with the king was obtained, but nothing of consequence resulted from it.

In a second visit of a recent date, which Mr. Baird paid to several of these countries, there were no further circumstances of a prominent character which came under his notice. The temperance cause was making gradual progress in all the places which he visited.

From the preceding imperfect abstract of Mr. Baird's discourse, our readers will have some idea of the interest with which it was heard. Mr. B. intends returning to the scenes of his labours next spring, whither the prayers of the friends of religion and total abstinence will accompany him. On his arrival at Paris he intends to publish a second edition in French, of his History of Temperance Societies, and has kindly promised to forward a supply for this country, where they are truly much needed."—*Canada Tem. Advo.*

#### THE EVILS OF THE JURY SYSTEM.

A Liverpool jury, after being locked up on a certain trial for twenty-four hours, at last agreed to *draw lots* as to what the verdict should be! This reminds me of a case at the county court, in which I was on the jury. Not being able to agree upon our verdict in the box, we retired; and after dividing, there were six against six, upon which the foreman, with the utmost *sang froid*, took out a halfpenny and said, "come, we will toss up for it." I however objected to such an abandonment of our trust, and hence we remained till a verdict was agreed upon; but not without a part of the jury surrendering their opinion to the others, in order to prevent a protracted confinement.

Whatever advantages may be supposed to attend what is called "trial by jury," we cannot be ignorant that it is attended with very serious defects. The law and common sense are at variance upon this point. In the first place, why should *twelve* be considered the best number? Parties wishing to obtain justice, and to terminate strife, often leave their disputes in the hands of others to settle; but do we ever hear of so large a number as twelve persons being fixed upon for this purpose? The defect in *quality* in our juries is about equal to the excess in number. In any case of reference is it likely that the parties would say, "Well, we don't mind who the persons are, provided they are assessed at so much a year?" No, the most *discreet*, the most *judicious*, the most *impartial* persons are selected. And I should be inclined to say that the ends of justice would be much better answered by the selection of *three or five* persons, whose character for probity and impartiality raised them above all suspicion, than by filling the box almost at random with twelve men—most of whom, perhaps all, are the most unlikely that could be selected.

#### HONESTY RATHER THAN POLITENESS.

"A LITTLE boy when taking his leave at night to go to bed, said to one of the circle, whom he kissed, 'you have not got a pretty face.' Another who sat near, expressed surprise at the remark, and to him he also said, 'I do not like your face neither.' His mother inquired, 'whose face do you like?' Pointing to the handsomest of the group, he replied, 'her's, my grown-up sister's face.' Now, what at first view seemed rudeness, was simply an expression of the perception of beauty. He wished to impart the new pleasure that had entered into his infant heart, and he chose at first to give the proposition a negative form. In a mature and educated person, this would have been a breach of politeness. But the little one uttered only the truth. He had not learned the adage that 'truth is not to be spoken at all times.' Nor could he, until his judgment had acquired strength, or rather until he had become hackneyed in the world's policy. The mother who was prepared to reprove him, saw that he ought not to be reprov- ed. Why should we compel our children to adopt the conventional forms of society, when they subvert simplicity? Why commence a warfare against Nature, almost as soon as she develops herself? Why help to root out that singleness of heart, which is the most winning and remarkable flower in the garden of life? We tell our young children that they must be polite. We force them to kiss strangers, and to say what they do not feel, and to repress what they do feel, because it is polite. Again, we tell them in graver teachings, that they must speak the truth. We throw their little minds into a ferment of doubt, to discover what is truth, and what is politeness, and to draw that line, which no casuist has yet ever drawn. And ere we are aware, the fresh integrity of the soul escapes."—*Common School Assistant.*



## PASSING REMARKS.

A little fellow seated on his father's knee, discovered a hole in his father's coat sleeve. After putting his finger in the hole, he said, "must we get a nail, father, to mend this hole with?" This was certainly a new mode of repairing clothes, and reminded me of what I once saw myself—patches on a poor drunkard's trowsers fastened on with glue.

In the spirit of exclusive dealing, I noticed that a party at Brighton resolved at one of their meetings, that they will not frequent any public house or beer house where the *Weekly Dispatch* newspaper is taken in. If the friends of sobriety and family happiness could contrive to get one of these papers into every drun- kery in that town, it would perhaps be doing these men a great service against their will, and would be attended, not with a distant, uncertain, good like political reform, but with an immediate benefit to themselves and their families.

I had hoped fox-hunting parsons had become well nigh extinct; but in a Welsh paper, very lately, there was a notice of a fox-chase by the hounds of a reverend divine. As I have not met with any friends to the Establishment who justify this; my wonder is, that such a decided censure has not been cast upon it as to be calculated to shame these lights of the world out of their hunting practices. One of the qualifications of a minister is, that he should have "a good report of those that are without:" but this, it seems, is easily dispensed with. I happen to know some myself who look more after the hares and pheasants than they do after the souls of their parishioners.

*Hypocrisy* is carried on under various forms, and no little under the disguise of good breeding and gentlemanly conduct; and though we often get deceived, we are still less or more captivated with a courteous demeanour. This is exemplified in the following case. A gentleman, (for such was he in appearance) seeing a card in the window of a genteel house in Liverpool, called to make enquiry, and to see the lodgings. He was shewn up stairs; and after coming down, said to the lady of the house in a very polite manner, "Oh, I forgot to measure the recess, I should like to see whether it would admit of another bed, if I should have occasion for one." Not suspecting any thing wrong, she immediately invited him to go up again; and though she went up herself, yet, while at his request she ran down for a piece of cord to measure with, he contrived to carry away a gold watch which was in the room, worth £15. Before leaving the house, he bowed, shook hands, and parted, with an assurance that he should return in the afternoon! The watch was pawned immediately, along with a valuable snuff-box, for £10.; but the man, I believe, has not yet been apprehended. Beware of affectation and hypocrisy.

What will not the cupidity of man lead him to descend to! Being present one evening at a conversation betwixt a farmer and a tradesmen in Liverpool, the latter observed, "A good part of the bone dust which is brought over from the Continent to this country for manure, is actually prepared from the bones of the soldiers slain in the French war!"

I was pleased the other day with a little girl who stepped into the shop, observing, "I bought a Moral Reformer of your man, but when I came to open it, there were two copies; I could not feel comfortable to keep them, so I have brought one back." I also noticed a barber return half a crown to a gentleman who had paid it in haste in a dark room for a halfpenny. There is, after all, more honesty in the world than we are disposed to allow. When we consider that property, in various shapes, to an immense amount, in houses, warehouses, yards, fields, docks, and in various situations is constantly exposed, and that pilfering or stealing is but seldom discovered, it appears that honesty, instead of being a rarity, is the rule, and stealing the exception.

"What," said a smart-looking gentleman, in a bookseller's shop in Liverpool, "I see they are going to build a number of additional churches in Birmingham, and they are talking of increasing them in Liverpool; but I think we are church enough already." "Yes," said a stander by, "the people are not to be reformed by building churches, but by carrying instruction among them; and to effect this, you must have such ministers as Peter Fearless, mentioned in *Livesey's Moral Reformer*."

One of the greatest errors committed by persons who begin a little business, and find themselves a trifle above the level of the man of toil, is, endeavouring to do more business than what their capital will allow; hence, such are kept in constant anxiety, have to borrow from their friends, and to buy and sell under great disadvantages, for want of means to meet their engagements. Instead of doing a trade of £200 capital with £90, the safest way by far is, always to be rather below, than above the capital; to mark out a course that could be pursued with a capital of £80. A second error is, that of persons robbing their own proper trade by gratuitously sinking their capital in other concerns. I never hear of young tradesmen beginning to build houses but I tremble for the result.

There is scarcely any report in circulation that is not greatly exaggerated. I have been at the trouble of "bottoming" many, especially evil reports, and I have uniformly found that, if they had any foundation in truth, they were very much overcharged. Among innumerable cases, I will mention one. A woman was detailing, very feelingly, the hardships which were beginning to be practised at the workhouses in the Preston Union. "They are separating them to some purpose; about 20 children were torn from their parents and carried away 30 miles distant. One woman tore the hair off her head at parting with her child, and with much ado they let her have it again." Now the whole statement was altogether untrue; there not having been a single case of children being taken from their parents. The circumstance which probably gave rise to this calamitous report was this, that about fourteen boys and girls who are orphans, were moved from Woodplumpton workhouse to Preston workhouse, about six miles, simply for the purpose of providing them the means of education, there being no schoolmaster at the house from which they were removed.

Listening one morning to the conversation of two children, I was amused at the following remark:—"Mr. Harris is just gone to town this morning; did you see him put his spectacles on?" "No, I did not see him, what did he put spectacles on for?" "Because it was so dark a morning he could hardly see!"

Some rude boys were making sport of a poor old man with a club-foot, when a lady came up and said, "It would have been more becoming if you had given the old man something, rather than make sport of him." The remark was well taken, and they collected threepence and gave it him.

A reform among assistant overseers is very much wanted. It has generally been customary, in many country places, to elect men without humanity, whose fitness for office consisted in being able to drive the poor away without relief. And it is to be lamented, that while the public are sufficiently alive to the defects of other servants, those which relate to the neglect or harsh treatment of the poor, are generally connived at. I have frequently written for poor people belonging to distant townships, but have been seldom favoured with so much as an answer. Instead of giving poor people a civil answer, they are often driven away without any satisfactory explanation as to their respective cases. I think every poor person is entitled to attention and civil treatment, and if no relief can be given, it should be so stated in a way, the least offensive to their feelings. I know some old practitioners who, not content with using violent language, even go so far as to expel the poor by brute force.

"Am I to go to — school next quarter," said a boy to his father. "Yes; I think so"—"Oh, then I shall have six weeks' holiday." There certainly can be no reason for six weeks' recess all at one time, and that at the most unfavourable season of the year for out door exercise. When parents are paying two or three guineas a quarter, six weeks is a considerable snip into a whole quarter. When the charge is *weekly*, we never hear of long holidays.

Children are full of invention. I gave a little boy a newspaper to play with; he had not had it long before he made it into a *cloak* and covered himself with it; he next folded it up for a *doll*, and lastly he spread it out as a *table cloth*, and invited me to come and take my dinner off it. To a fond parent these little tricks are always pleasing.

Of late there have been several articles in Chambers' Journal, in favour of the cause of abstinence; and one in particular recommending *popular amusements* in connexion with the cause. At Glasgow, it is stated, that on every Saturday night social meetings are held. Glee and solo singers are engaged, and also instrumental music; and in the interval of the two parts into which the performance is divided, a short scientific lecture is delivered. Such has been the success, that the committee of the Mechanics' Institute have also opened their room for the same purpose.

#### PROVISIONS OF THE NEW POOR LAW.

As there is doubtless a position on the part of the boards of guardians and also of the relieving officers in some districts to use the poor harshly, and in many cases to turn a deaf ear to their cries, it is important that it should be generally known, that according to the new poor law, in cases of "sudden or urgent necessity," if the relieving officers either refuse or neglect to give relief, or otherwise be absent, *any overseer or churchwarden* can give relief to any poor person, whether he belong to the place or not, in articles of necessity, but not in money. And, if such should refuse, any magistrate has power to order the overseers, under a penalty, to afford this temporary relief. And if the relief needed be medical assistance, any magistrate has power to order this relief of his own accord.

It ought also to be known, that in case the guardians refuse relief to any person unable to work from age or infirmity, except by admitting them into a workhouse, application may be made to two justices of the peace, who can, if they think proper, direct the board of guardians to order relief to be given to such aged or infirm persons *out of the workhouse*, which directions the board of guardians are bound to obey.

In some places, the workhouse is held out to a great extent, as a terror to all, not excepting the aged and infirm, and therefore it is important that the friends of humanity should know that there is this appeal; which it is presumed, would seldom be made in vain.

The high price of provisions is pressing sorely upon the poor; the difference betwixt this year and the last, I should think, upon their expenditure, is at least 60 or 70 per cent, while upon the rich, whose expenditure does not consist so much in potatoes, flour, meal, &c., as in luxuries, which have not advanced in proportion, the increase is not perhaps above 10 or 15 per cent. I am confident unless the friends of humanity interest themselves in favour of the poor, there will be great sufferings if not dangerous diseases and premature mortality among the poor. How much better that there should be an increased rate of a few pence in the pound, or even a small extra rate, than that the poor should perish for want, or be provoked to wild revenge.\*

\* It is thought highly desirable that the above article, the substance of which is but little known, should gain insertion in as many of the newspapers as possible. In every place where a paper is published it is hoped that some kind friend will mark the article and convey it to the editor. The address to the Board of Guardians, inserted in the November Number ought also to be circulated extensively, in the same way, at this important crisis.

#### TO NIAGARA.

Written at the first sight of its falls.—Aug. 13, 1838.

BY J. S. BUCKINGHAM.

Hail! Sovereign of the world of floods! whose majesty and might First dazzles—then enraptures—then o'erawes the aching sight; The pomp of kings and emperors, in every clime and zone, Grows dim beneath the splendors of thy glorious watery throne.

No fleets can stop thy progress—no armies bid thee stay— But onward—onward—onward—thy march still holds its way; The rising mist that veils thee—as thine herald, goes before— And the music that proclaims thee—is the thundering cataract's roar.

Thy diadem is an emerald green, of the purest, brightest hue, Set around with waves of snow-white foam, in spray of feathery dew, While tresses of the brightest pearls float o'er thine ample sheet, And the rainbow lays its gorgeous gems, in tribute, at thy feet.

Thy reign is of the ancient days—thy sceptre from on high— Thy birth was when the morning stars together sang with joy: The sun, the moon, and all the orbs that shine upon thee now, Saw the first wreath of glory which entwined thine infant brow.

And, from that hour to this—in which I gaze upon thy stream— From age to age—in winter's frost, or summer's sultry beam— By day, by night—without a pause—thy waves, with loud acclaim, In ceaseless sounds, have still proclaimed the Great Eternal's name.

For whether, on thy forest banks, the Indian of the wood, Or, since his days, the Red Man's foe, on his father-land have stood, Whoe'er has seen thy incense rise, or heard thy torrents' roar, Must have bent before the God of all! to worship and adore.

Accept then, O! Supremely Great!—O! Infinite!—O! God! From this primeval altar—the green and virgin sod, The humble homage that my soul in gratitude would pay To Thee! whose shield has guarded me through all my wandering way.

For, if the ocean be as nought, in the hollow of thy hand, And the stars of the bright firmament, in thy balance, grains of sand,

If Niagara's rolling flood seem great to us who lowly bow, O! great Creator of the whole! how passing great art Thou!

Yet tho' thy power is greater than the finite mind can scan, Still greater is thy mercy shown to weak, dependant man: For him, thou fill'st the teeming fields with abundance—yielding seed, For him, the woods, the lakes, the seas supply his hourly need.

Around, on high—or far, or near—the universal whole Proclaims thy glory, as the orbs in their fixed courses roll; And from Creation's grateful voice, the hymn ascends above, While heaven re-echoes back to earth, the chorus "God is love."

#### DEAR-BOUGHT GLORIES.

—O War, what art thou?

After the brightest conquest what remains Of all thy glories?—For the vanquished, chains: For the proud victor—what?—Alas! to reign O'er desolated nations—a drear waste By one man's crime, by one man's lust of power Unpeopled! Naked plains and ravag'd fields Succeed to smiling harvests, and the fruits Of peaceful olive, luscious fig, and vine. Here rifled temples are the cavern'd dens Of savage beasts, or haunts of birds obscene; There populous cities darken in the sun, And, in the general wreck, proud palaces Lie undistinguish'd, save by the dim smoke Of recent conflagration. When the song Of dear-bought joy, with many a triumph swell'd, Salutes the victor's ear, and soothes his pride,— How is the grateful harmony profan'd With the sad dissonance of virgins' cries Who mourn their brothers slain!—of matrons hear Who clasp their wither'd hands, and fondly ask, With iteration shrill, their slaughter'd sons! How is the laurel's verdure stain'd with blood, And soil'd with widows' tears!



## COVER TO LIVESEY'S MORAL REFORMER.

### TEMPERANCE IN INDIA.

DEAR SIR,—It gives me much pleasure in being able to state to you, that your most interesting letter duly came to hand. It caused the hearts of many to rejoice, when they heard the cause was going on so well in England: it was read by the secretary of our society at the next meeting after its arrival. I have been desired by the chaplain of the station to keep up a correspondence with you and Mr. B., the writer of the last letter. I must acknowledge that I have delayed sending to you longer than I should have done, which I hope will not be the case again, should I receive another letter from you. Our Colonel, who is the president of this society, has been a great support to it. Shortly after he joined it, he had a coffee-room built; he most liberally subscribed to the funds; and strove to encourage others to come forward, by his example and attendance at public meetings. We have had two tea parties in the coffee-room, and many very interesting temperance meetings: the Bishop of Calcutta attended one of them, and gave a donation of 50 Rs. Four American missionaries have attended our meetings; the addresses of the two last, which we got printed, I hope we shall be able to send you, and one of our last reports, by the men who are to leave the regiment for England in a few months time. We have been greatly assisted with temperance publications from different quarters, from time to time. Shortly after the coffee-room was opened, we began to increase in number. The room is 45 by 21, with a comfortable room at the end for the keeper of it; it is built on a pleasant spot, and here the men can get a basin of coffee and a biscuit for three pice (or three halfpence). But withal, we have seen great fluctuations in our society; on the 30th January, 1838, we had 430 members, at our last meeting we only numbered 220. It is evident from what we have seen, that men are much better every way when they are in the society, than they were before or since they left it. Many have remained steadfast since they entered, and appear likely to continue temperate men at all times and in all climates. I am happy to say we have about 80 or 90 teetotallers: I am one of that number, and I can say from experience, that it is the purest and safest standard of temperance for me. We have received letters giving very pleasing accounts of what has been effected in other corps in India, by these societies. We have heard that there are 400 members in H. M. 3rd Buffs, 400 in the 49th, 400 in the 16th foot, 200 in the 31st regiment, and 215 in the European regiment belonging to the Company's service; and there is a number of societies in the horse and foot artillery at different stations—the good that has been done is incalculable. Now societies are often heard of in the country; a letter that came to the society a few days ago from the 49th regiment, concluded with these words—"Temperance has conquered in the 49th." That society has not been established much above twelve months. It has been proved in our regiment that temperance men enjoy the best health; an health account is kept daily, to prove this. During last month, for several days, we only had one in the hospital out of every forty, while the spirit drinkers had one in out of every nine or ten. It is well known that temperance advances the welfare of the body, soul, and estate, while intemperance destroys all of them: and it is now beginning to be known, through the influence of temperance societies, that people are not likely to be temperate, unless they abstain altogether from ardent spirits, and all that can intoxicate. I am happy to say, that we expect every day to receive 1,600 temperance publications from America. I should very much like to see a number of the "Star of Temperance;" sir, if you were to put a cover or slip of paper on it, with my directions, it is very likely to come safe, as newspapers come to the regiment from different parts of England nearly every month, if not oftener. We have great reason to be thankful to God for what has been done, and to look to Him for a blessing on our future labours. I am thankful to you and Mr. B. for your letters—and remain

Your humble servant,

Kurnaul Temperance coffee-room, CORP. T. BROOKS,  
5th June, 1838. H. M. 13th L.I.

[Philanthropic individuals would be rendering a useful service to India by forwarding packages of temperance papers, to the above worthy individual, addressed—"Corp. T. Brooks, H. M. 13th Light Infantry, Temperance Coffee-rooms, Kurnaul."]—ED.

### PROSPECTUS

#### OF THE SCOTTISH TEMPERANCE JOURNAL.

On TUESDAY, 1st January, 1839, will be Published, price One Penny, or stamped to go by post, Twopence,

#### No. I.,

(TO BE CONTINUED FORTNIGHTLY.)

#### OF THE SCOTTISH TEMPERANCE JOURNAL, Under the superintendence of the executive Committee of the "SCOTTISH TEMPERANCE UNION."

To be printed, with a clear type, on fine paper, uniform in size with the "Penny Magazine," & "Livesey's Moral Reformer."

THE 'Journal' is intended to supply the desideratum which has been long experienced by the various Societies in the 'Union,' of an authorised medium for the dissemination of Temperance information.

The different extant Temperance Periodicals are either the property of individuals or localities. It was therefore thought advisable, by the 'Annual Assembly,' that a distinct Periodical should be originated, 'authorised by the Union.' The power to originate and superintend such a publication was delegated by the Assembly to the Executive Committee.

It is almost needless to state, that the principle upon which the 'Journal' will be conducted is the broad and effective 'principle of total abstinence from,—and neither to give nor offer,—intoxicating liquors'—this being the great 'BOND OF UNION.'

The 'Journal' is not designed to supersede the publication of any other periodicals advocating the same principles. On the contrary, the Committee are convinced that SCOTLAND is able and ought to support many such useful publications: and that as the good cause progresses, she will do so.

Great and numerous advantages are expected to result from the publication of the 'Journal;' and, in order that such may be the case, the friends of the Abstinence cause are earnestly desired to send, without delay, as much information as possible upon the general question, and also local intelligence which may be generally interesting.—This subject is especially recommended to the attention of Ministers of all denominations. Their profession gives them peculiar facilities for observation, and the publication of facts illustrative of the evil effects of drinking habits, especially among church members, may be instrumental in the hands of God of preserving many from those 'snares of the devil.'

The Members and Committees of the various Societies in the 'UNION' are requested to aid in procuring Subscribers. It is hoped that this request will meet with special and immediate attention.

The Committee invite particular attention to the stamped edition, which it is hoped will be generally patronised, as affording a peculiar facility for the transmission of interesting intelligence to distant friends.

N.B.—Communications must be addressed (post paid) to the Editor, at the Publisher's.

The profits arising from the Publication will be devoted to the spread of Total Abstinence Principles.

GEORGE GALLIE, 99, BUCHANAN STREET,  
GLASGOW;

CHARLES ZIEGLAR, 17, SOUTH BRIDGE, EDINBURGH;  
J. PASCO, 90, BARTHOLOMEW CLOSE, LONDON;

And to be had of all other Bookellers and Secretaries of Temperance Societies.

#### SITUATION WANTED.

A young man, aged 20, of respectable connexion and liberal education, is desirous of undertaking the management of a tradesman's books. As employment and a comfortable situation are the objects he has in view, salary would be a secondary consideration. Unexceptionable references as to ability and character can be given and security to the amount of £2000. He would have no objection to live with the family, and that of a teetotaller would be preferred. Apply by letter, post paid, to A. Z., at Mr. Covillers, Iron-monger, Horncastle, Lincolnshire.

#### NOTICES.

In every January Number will be found a bill which the purchaser is requested to place in the hands of some person likely to be a subscriber; perhaps he may have the opportunity of sending to some distant friend. The agents also will be supplied with quantities of these bills to be distributed according to their discretion.

Any individual or societies wishing the services of John Clure, the Cumberland Weaver, late temperance agent for that county, are requested to write to the Editor of this paper.

JUST PUBLISHED  
AT THE  
**MORAL REFORMER OFFICE, 28, CHURCH-STREET, PRESTON,**  
A VERY SUPERIOR  
**TEMPERANCE ALMANACK,**  
FOR 1839.—PRICE ONE PENNY.

SPECIMEN.

May.

Last Quar.	6th day	at	3h.	26m.	afternoon
New Moon	13		6	53	morning
First Quar.	20		6	10	morning
Full Moon	28		10	28	morning

1 w	If it be possible live peaceably with all men
2 tu	If there were no buyers there would be no sellers
3 r	Fuddlers drink twice as much water as t-totlers
4 s	Medicine for wine-bibbers—3 bott. soda water
5 l	Whether is cold water or fire water better?
6 m	Up stairs in the jerry-sh. is the tippler's church
7 tu	Oh the responsibility of drunkard makers!
8 w	The p. house is the starting chair to the gallows
9 tu	"Reduction" is the drunkard's favourite rule
10 f	"Beggars and thieves made here"—a true sign
11 s	Render not evil for evil, or railing for railing
12 l	Whiskey craft is the greatest tyrant of Ireland
13 m	600,000 Israelites were t-tls. in the wild. 40 years
14 tu	The strongest malt liq. is that sold at 1d. per qt.
15 f	60,000 Rechabites are still near Mecca
16 s	Tee-tism wd admit 5,000,000 qrs. of grain annu.
17 r	Whether is cyder or apple pie better? [duty free]
18 tu	Moderation is the hf-way house to drunkenness
19 l	WHIT SUNDAY—Wash away your sins
20 m	WHIT MONDAY—Preston Temp. Procession
21 w	The duty on Cape wine is 2s. 9d. per gallon
22 f	The duty on all other sorts of wine 5s. 6d. p gal.
23 s	Adam's ale is essential to the life of every creat.
24 tu	Keep your pledge and your pledge will keep you
25 l	Drinking mothers and sickly children
26 f	Too little—too much—but never enough
27 s	No intoxicating liquor to be allowed at funerals
28 tu	Women are the best customers to the dram-sh.
29 w	Avoid the 1st and you will not take a 2nd glass
30 m	Spontaneous combustion! what a dreadful death
31 w	When the landlords get poor the poor get rich

June.

Last Quar.	4th day	at	11h.	20m.	afternoon
New Moon	11		2	25	afternoon
First Quar.	18		9	44	afternoon
Full Moon	26		11	43	afternoon

1 s	Jamaica cream brings out secrets at tea tables
2 l	"Take it good and leave it good"—capital advice
3 m	An abstainer never locks up his liquors
4 tu	Even Mahomet forbad the use of intox. wine
5 w	A reformed drunkard's speech is a 2nd pledge
6 tu	"The cup that cheers, but not inebriates"
7 r	A backsliding tee-totaller is never happy
8 s	I like to see the enthusiasm of young converts
9 l	"Speak not evil one of another, brethren"
10 m	The loveliness of sobriety is seen at our soirées
11 tu	Self and home reform—the best of all reforms
12 w	Canaan!—"a land flowing with milk & honey"
13 tu	I am a member of the "Never-touch-lads Soc."
14 f	A procession is a convincing lecture to the public
15 s	Convey a few temp. tracts to every acquaintance
16 l	Beware lest you be overcome with surfeiting &
17 m	Temp. is the proper use of all things [drunke
18 tu	The given glass is the dearest of all glasses
19 w	"Freemen" must have free drink at elections
20 tu	Drunkards! keep an eye to number one
21 r	Reason says, "Do thyself no harm"
22 s	Every constable should be an abstinence man
23 l	Pity the man whose hand dances in a morning
24 m	Young men shd form themselves into t. academ.
25 tu	Try, lads, try—a certain gain and no mistake
26 w	Tee-totism is the best trades' union in the world
27 tu	Drinking separates more than the new poor-law
28 f	Teach all your children to sing tee-total songs
29 s	Speak "nothing but the truth" at your meetings
30 l	"Seven plagues"—ale, porter, gin, rum, whis-
31 s	key, wine, and brandy

July.

Last Quar.	4th	at	4h.	57m.	morning
New Moon	10		10	44	afternoon
First Quar.	18		2	45	afternoon
Full Moon	26		11	9	morning

1 w	Change your drink and change your company
2 tu	We have some fine specimens of water-drinking
3 w	What a delusion to drink porter in hot weather
4 tu	Tobacco is the "favourite filth" of almost every
5 f	"Up and be doing, stop all this brewing" [nation
6 s	Malt liquor for nurses is the forcing system
7 l	Hesitate not, but join "just now"
8 m	Roast beef and barley pudding, but no ale
9 w	In every town there should be tee-total harm
10 f	A consistent man will not purchase grains
11 s	Duty paid for 28,943,103 gals. of spirits in 1838
12 tu	Duty was paid for 31,402,417 gallons in 1837
13 l	Amount of duty on spirits for 1838—£7,839,112
14 m	Amount of duty on spirits for 1837—£8,444,500
15 w	Jesus fed the multitude with barley loaves
16 tu	The temp. cause flourishes best when opposed
17 f	Intoxication is incipient madness.
18 s	No danger in giving it up at once
19 tu	Beware of public house peppermint
20 w	"Bett's patent brandy, an article of perfection!"
21 l	"Treasure in heaven?" no; it is in the cellar!
22 m	Colored and flav. poison the symbol of friendsh.
23 tu	Decan. glasses, jugs, &c. on the table--hospitality
24 w	Value of spirits sold annu. in Dublin, £800,000
25 l	The greatest proportion of t-trs is in N. Wales
26 f	Pledged inebriates are bound to keep the peace
27 s	Drinking aleo, is rebelling against the laws of life
28 tu	Every man should at least reform one
29 w	We'll not stop till we have tee-totalized the world
30 tu	Plain food is relished by a sober man
31 w	What a picture! a parlour full of drunken men

August.

Last Quar.	2nd	at	3h.	52m.	morning
New Moon	9th		9	3	morning
First Quar.	17		8	21	afternoon
Full Moon	24		9	21	afternoon
Last Quar.	31st		2	31	afternoon

1 tu	Church door covered with applica. for licensees!
2 r	Wanted new recreation for ex-tavern customers
3 s	[See every public house as a victualling house
4 l	"Come & sign;" example is better than precept
5 m	Shopkeepers! give up selling "malt and hops"
6 tu	"Generous wine" what a fascinating title!
7 w	The higher classes are greatest slaves to fashion
8 tu	Dr. Tee-total gives advice gratis to rich & poor
9 f	Scientific men "never drink before dinner"
10 s	Little drop women often shipwreck their husbds.
11 l	Daniel and his friends got fatter & fairer on pulse
12 m	44,387,704 bushels of malt were made in 1837
13 tu	40,550,736 bushels of malt were made in 1838
14 w	The duty on malt is 2s. 7d. per bushel
15 tu	The duty on malt in 1837 £5,733,411. 15s. 4d
16 f	The duty on malt in 1838 was £5,237,803. 8s.
17 s	Eat grapes, but don't drink fermented wine
18 l	The moderationist's conscience is often troubled
19 m	Raisins are dried grapes; very nice after dinner
20 tu	Murder is mur. whether by powd. steel, or alco-
21 w	Every excessive drinker intends to repent [hol
22 tu	The 2 or 3 glass men are on slippery ground
23 f	A convict ship filled with the fruits of intemper!
24 s	With all their wit, landlords are often outwitted
25 l	J. S. Buckingham, T.T., born 1786
26 m	Behold the fields of golden grain, fire for the still!
27 tu	There are 45,738 jerry shops in this country
28 w	A community of tipplers and drunkards!
29 tu	New British & Foreign tem. soc. organized 1836
30 f	Home made wines are not allowed by our rules
31 s	We should oppose the granting of all licences